

*MELAMPRONOEIA:*  
OR A  
**DISCOURSE**  
OF THE  
**POLITY**  
AND  
*Kingdom of Darkneſs.*

TOGETHER  
With a Solution of the chiefest  
Objections brought againſt the  
Being of *WITCHES*.

By *Henry Hallywell*, Maſter of Arts,  
and ſometime Fellow of *Chriſts*  
*Colledge* in *Cambridge*.

Ephes. VI. 12.

*For we wreſtle not againſt fleſh and bloud, but  
againſt Principalities, againſt Powers, againſt  
the Rulers of the Darkneſs of this World, againſt  
Spiritual wickedneſs in high places.*

507 —

L O N D O N, *E. K.*  
Printed for *Walter Kettilby*. at the Biſhops-  
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Ken Ware

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TO THE  
Right Worshipful  
Sir James Morton,  
OF  
SLAUGHAM,  
IN THE  
County of Suffex, Knight.

SIR,

**T**<sup>O</sup> prefix your Name to the  
present Treatise I could  
give many Reasons that  
induced me, did I not know that  
you are more delighted in doing  
Worthy Things than to have the  
Praise of your Actions re-echped  
and repeated from others. And

A 2

since

## The Epistle Dedicatory.

*since my choice and affection hath thus far led me, I am the less solicitous of the various Censures that a Discourse of this nature may probably meet withal: For even the clearest Reason does often lose its force when it meets with strong and inveterate Prejudices. However I have done my endeavour to make things appear plain and easie, and the better to comply with an Inquisitive and Philosophical Age, have made use of such Principles as the best and choicest Philosophy could afford me; which as it is not in the least derogatory to my Profession, so was highly necessary to make good one great end of the Christian Religion, in delivering us from the Power of the Dark Kingdom, whose very Existence some smatterers in Philosophy have the Confidence to deny. Whether I please others or not I am not much concerned, having the satisfaction*



The Epistle Dedicatory.

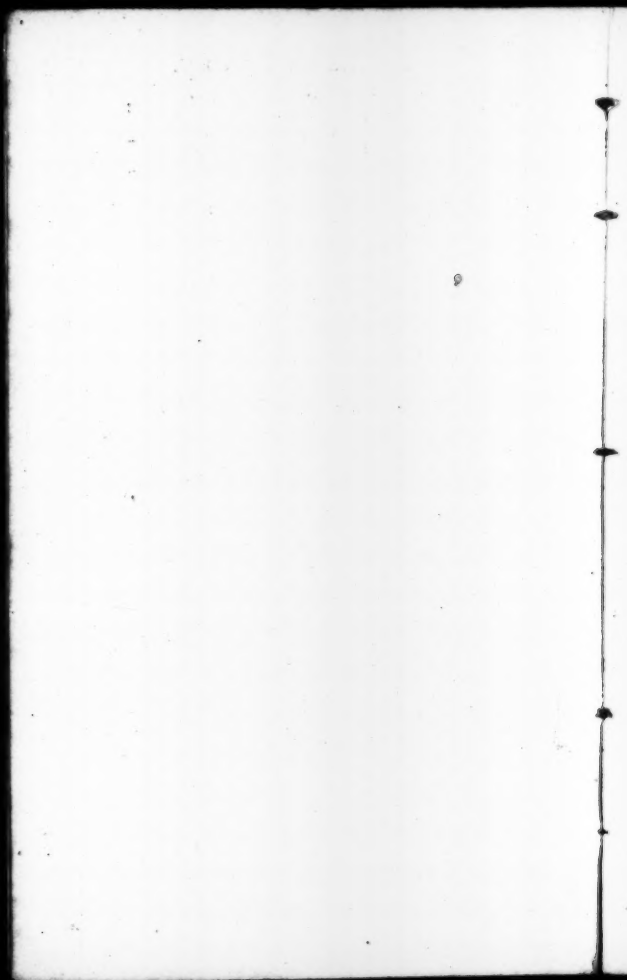
*tisfaction of pleasing my self, in  
taking the opportunity of a grate-  
ful Acknowledgment of your ma-  
ny favours towards me, who  
am,*

S I R,

Your most Faithful and

Affectionate Servant,

*Henry Hallywell.*



THE  
EPISTLE  
TO THE  
READER.

*Reader,*

THE ensuing Treatise being a Discourse of the Dark side of Providence, or of that Rebellious Polity that proudly opposes it self against the Kingdom of Light; I am obliged to give some Account as well of the Work it self as Design in writing it. As for the Design of it, it is no other than what is good and laudable, namely to shew our Sceptical and staggering Religionists that there is a very Potent and Adverse party of Incorporeal Agents, that entring into a Rebellious Confederacy against

*The Epistle to the Reader.*

God, and being cast out of the Mansions of Light, have formed themselves a Kingdom in the Aereal Regions, and not content with this Power and Dominion among themselves, have studiously endeavoured ever since the Creation to deprave and corrupt Mankind, and to enlarge their own Empire by the Accession of frail man, whose weakness they abuse and triumph over, and strive by all means to keep him fast within their clutches, that if at least they must be miserable, they may make others so and have companions in their Torments.

Now concerning the Work it self, I must confess I have framed it in a lax and diffuse manner, not endeavouring to prove the Existence of Spirits either good or bad, but supposing them both in Being already, and like-  
wise

*The Epistle to the Reader.*

wise taking many other things for granted which are already either made good by divers Learned Authors, or may evidently be deduced from the principles of true and sound Philosophy : As likewise purposely omitting many otherwise material proofs of some heads in this Discourse, being willing to bring the *Hypothesis* into as small a compass as may be. Nor have I been wanting to confirm my Discourse in the most material parts of it by the Testimony of the Sacred Scriptures, and sometimes added the Suffrage of some of the Ancient Fathers, in such speculations as otherwise perhaps would have seemed over nice and curious. And lastly ( which in a Discourse of this nature could not well be pretermitted ) I have briefly resolved the Question of *Witchcraft*, and shewed

*The Epistle to the Reader.*

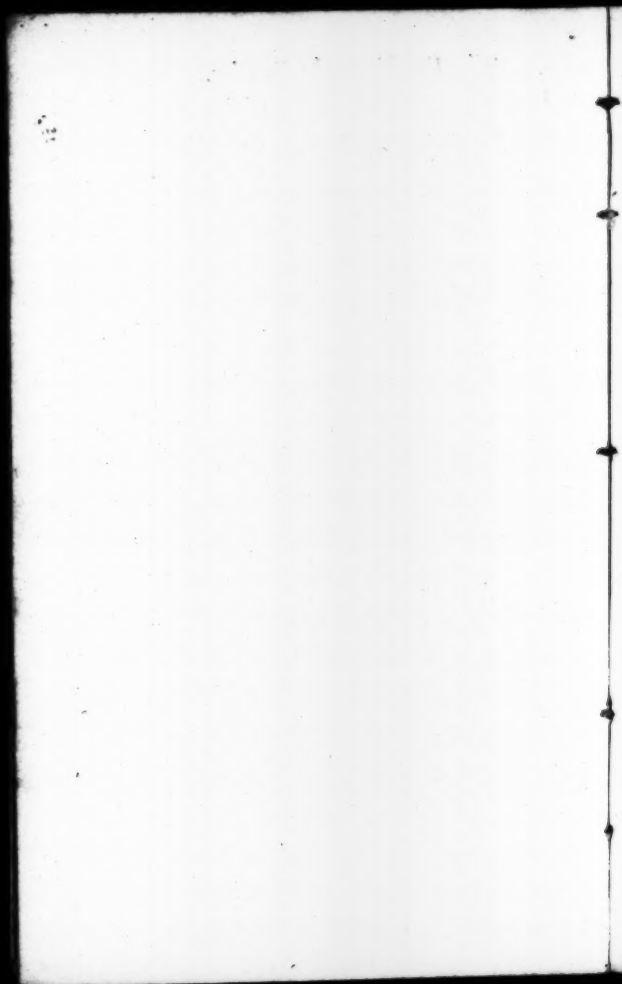
shewed the possibility of such detestable Confederacies with wicked Spirits, and answered the strongest and most considerable Objections I could meet withal against it. That which at the present seems to me to be most liable to Exception is, the Introduction of the Spirit of Nature, which by Corporealists is looked upon at the same rate with an *Occult Quality*, and brought in rather as an *Asylum* of Ignorance than a *Philosophical Truth*. To which I have this to reply, That the ground and reason of using that *Hypothesis* arose partly because I saw it maintainable by rational and solid Arguments, and partly through a natural propensity of my own whereby I am prone to think, that whatever boasts may be made by the followers of *Democritus* and *Epicurus*, who  
have

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have dismembred and disjoyned the Ancient *Atomologie* from the Doctrine of Spirits or the Metaphysical part of it, there is not one considerable *Phenomenon* in the *Cartesian* Philosophy that can be solved by the mere and solitary principles of Matter and Motion. For a conclusion of the whole, I have drawn such Inferences as may most effectually perswade men from Sin and Vice, by which they infallibly entertain Communion and Society with the Dark Kingdom, and to assert themselves under a higher and more propitious Providence, by the sincere practice of true and unfeigned Piety and Religion. Farewel.

H. H.

THE





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pag.103.

*Hale & Deane  
Horn for  
on mal. 9.  
vol. 2. 428.*

1 Resist. 2. not speak evil of. 3. not fear.  
4 avoid spiritual Sin. & Trust in Providence.  
Cheerfulness

*Phil. 2. 1092, 1309*

The

## The Introduction.

**I**T was observed long ago by *Epictetus*, that there were some Persons that would deny the plainest and most evident Truths, and this state and condition he terms an ἀπολίθωσις or ἀπορίκνωσις, a Petrification or Mortification of the Mind, which when it happens to men of a blameless and sober conversation, is nothing but the confusion of their Intellectuals, which are so miserably distracted, that they are not able to apprehend the force and strength of the plainest demonstration: But there are others that are bedeaded and stupified as to their Morals, and then they lose that natural shame that belongs to a man, affirming or denying with the greatest confidence that which an Innate shame and reverence of the inscriptions of our own Minds will not suffer others to assert or contradict; and

B

this

Arrian.

l. i. c. 5.

Haim. l. i. c. 5.

576, 602.

549.

Cudworth

True Ju-

dicial System

p. 193-

## The Introduction.

this is really no better than an ἀνο-  
 ὤσις ( as the Philosopher calls it )  
 a mere Brutishness or Bestiality.  
 Under one of these heads I must  
 needs comprehend all those who  
 boggle and startle so much at the  
 Notion of an Incorporeal Being.  
 For my own part I cannot but think  
 that great Wit *Des-Cartes* delivered  
 a most certain Truth, when he said,  
 that the Notion or Conception of  
 the Soul is much more plain and evi-  
 dent than that of the Body. But  
 when men are either so monstrously  
 confounded in their Intellects, so as  
 not to be wrought upon or convin-  
 ced by the force and strength of Ar-  
 gument and Reason, or wholly gi-  
 ven over to the gratification of their  
 Lusts and Passions, I do not much  
 wonder that they should have such  
 dull Hallucinations about the clearest  
 things, or that they should entertain  
 such cross and untoward Opinions,  
 and so disagreeing with all those  
 that ever had a sober and right use  
 of their Reasons and Understand-  
 ings.

This

This Age hath produced too many over-confident Exploders of Immaterial Substances; and he that shall talk of the Existence of Devils and evil Spirits, their Possessions of the Bodies of men, of Ghosts and Apparitions, and the feats and practices of Witches, shall be confuted with a loud laughter or a supercilious look, as if these things were only the delusions of a distempered Imagination, and owed all their Being and Reality to the dreams and fancies of melancholick persons. Or if the matters of fact be too notorious to be gainsaid, then these Corporealists will not stick to affirm with a late Author, that they *believe, there are many thousands of Spirits, made of an Incorporeal matter, too fine to be perceived by the Senses of men; and that these Spirits may play mad pranks amongst us.* A thing much more worthy of laughter and the character of folly, and all one as if a man should go about to perswade that the little Motes or Atoms that fridge and play in the Beams of the Sun shining through a Crany, should

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by

*The Introduction.*

by a common consent unite themselves into a living heap, and speak and act either ludicrously or mischievously with the standers by. This is really nothing else but a disease of the Mind, and I have endeavoured in this small Treatise so far to discourse of the Existence of the *Dark Kingdom*, and the mysteries thereof, and have laid down such Arguments, as being well weighed and considered, may be subservient to the releasing and setting free such heavy and dull Constitutions from the distemper they labour under.

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A  
DISCOURSE  
OF THE  
POLITY  
AND  
*Kingdom of Darkneſs.*

C H A P. I.

*That the Lapse and Revolt of the  
Angels from the Blessed life of  
God, conſiſts mainly in debaſing  
their higher and nobler Facul-  
ties, by enſlaving and ſubjuga-  
ting them to their Inferior and*

*more material Powers, in their  
willing more, & otherwiſe, than God would  
will in them. Endworth. ſer. 1. 20. 23, 4. p. 45.*

**H**E that will ſpeak of the An-  
gels like a Philoſopher,  
looks upon their Souls like  
thoſe of men, to be of an Heteroge-

*Discourse of the Polity*

heous nature, including within the latitude and comprehension of their Essences an *Intellectual* and *Plastical* life. The Perceptive part is indeed the flower of the Soul, discriminating all Impressions made in the common *Sensorium* by the various objects of Sense, and being Life and Activity in a very high degree contains in it the principles and seeds of all manner of Wisdom and Knowledge: But the *Plastick* part or Formative Power is wholly employed in the modification of matter, conserving the vital motions, and faithfully transmitting the Impressions of External Objects upon the Instruments of Sense to the seat of Perception. And that this holds good in Angels, their vital union with matter sufficiently demonstrates. For although we should fancy the Vehicles or Bodies of Angels to lie in a lax and diffuse manner without any particular Organization or Characteristical ~~and~~ yet it is most probable that the seat of Perception is restrained to some particular place in that heap of living Air. Wherefore God  
crea-

creating no Power or Faculty in  
vain, but that at ſome time or other  
it ſhould be called forth into Act,  
did graciouſly allow to theſe embo-  
died Spirits their *Perige's* or Conver-  
ſion to the Placid Motions of their  
Congenit Bodies in due meaſures and  
proportions, as well as their *Apoge's*  
or Receſſions from matter. Which  
innocent delight was in a ſort ne-  
ceſſary to their condition and the  
circumſtances of their Natures. For  
the moſt Intellectual and refined  
operations of their Minds depending  
ſomewhat upon the motions of the  
Matter of their *Vehicles*, it is impoſ-  
ſible they ſhould always attend with  
an equal Intenſenefs and Vigour up-  
on thoſe high and remote ſpeculati-  
ons, without any the leaſt laſſitude  
or dulneſs; partly becauſe profound  
Contemplations do very much ex-  
hauſt and debilitate the Spirits or  
Ethereal matter, which is the moſt  
immediate Inſtrument of Senſe and  
Cogitation, both in the Souls of  
men and Angels; and partly from  
the neceſſary imperfection of their  
Natures, which are made with re-

tt. more  
for oral  
B 3. 17.  
16.

*A Discourse of the Polity*

spect and regard to the Plastick as well as Perceptive powers of life, which require an abatement and relaxation of the superior Faculties, as well for the supply and recruit of their Vehicles, as to be a pleasant repast, after which the Intellectual life becomes more ardent, sublime and vigorous in the exercise of all its most perfect operations.

Wherefore this being the state of things, the Defection and Eclipse of those once bright and glorious morning Stars, must be attributed to the luxuriant growth of the Plastick life, which taking deeper root by a fond carelesness and indulgency, diffuses every way such poisonous and noxious Ferments as choak the Emanations of a Divine life, till at last they become wholly dead to that better principle, whose actings and inspirations so long as they heeded, they remained perfectly happy. The experiment is every where obvious in the world, and we see men by letting themselves loose to all manner of wretchedness and debauchery, through the potent  
and

and enormous laſciviency of the bodily life, quite loſe the reliſh and grateful ſenſe of true Goodneſs and Nobility; and the edge and acuteness of their *Criteria* is ſo far taken off, that they have no right diſcrimination between Virtue and Vice, Good and Evil. And though it be true, that the Angels by ſinking into the brutiſh life, have not bereaved themſelves of their Reason and natural Sagacity (ſith that That is a kind of middle principle, and always follows the prevailing part, indifferently either purveying for the ſatisfaction of a petulant Luſt or ſlavish Paſſion, or elſe acting under the conduct and guidance of a more Celeſtial Nature) yet have they totally extinguished that noble Faculty, the flower and ſummitty of the Souls of men and Angels; which a learned perſon calls *Boniformem animæ facultatem*, i. e. that power in them which feels the pleaſure of Righteouſneſs and Virtue, and has a natural reliſh and guſt of true and eſſential goodneſs; and being once united and conjoynd with ſo beauti-

more  
Enchir.  
Ethic. c. 2.  
p. 5.

+ Taſt of God. Lidworth. An. 1702. fol  
314. p. 44. end.

ful an object, diffuses an ineffable joy and pleasure through all the capacities of the Soul. Nor do we by this make God the cause and Author of sin: for though it be true that the Animal faculties in Angels and men, together with their respective objects, be a part of God's Creation; yet their sin proceeded from themselves, through an undue and disharmonious connection of those principles, and consists in the abuse of his Fatherly indulgence by a wilful immoderation and excess.

Nor will this seem strange to any that will but consider what *S. Peter* and *S. Jude* speak of the fallen Angels; to give some light to which places, I shall set them down in the Original, *2 Pet. 2. 4.* Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων ἔκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους. *For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto Judgment.* And *S. Jude* after the same manner: Ἀγγέλους τε τὰς μὴ τηρήσαντας ἢ ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπο-  
λιπόντας

## and Kingdom of Darkneſs.

II

λαβόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν  
μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ  
ζόφον τετήρηκεν. And the Angels which  
kept not their first estate, but left their  
own habitation; he hath reserved in  
everlasting chains under darkneſs, un-  
to the judgment of the great day. v. 6.

In which we have a plain Indica-  
tion both of the sin and punishment  
of these lapsed Angels: Their sin in  
these words, [μὴ τηρέσαντας τὸ ἐαυ-  
τῶν ἀρχὴν] which our Translation  
renders [kept not their first estate]  
but the vulgar Latin [*Principatum  
suum non servaverunt*] that is, kept  
not their Principality, Rule or Do-  
minion, which Interpretation (says  
*Beza*) is not to be rejected. So that  
the most genuine and natural signifi-  
cation of the words refers to that  
Government or Dominion which the  
superior Faculties ought to have  
over the inferior. For as in men,  
so likewise in the Angels, there is a  
double nature, the one *Intellectual*,  
and the other *Animal*: The former  
of these *Simplicius* calls *παιδαγωγός*,  
the Schoolmaster, or that part which  
is to govern and rule; the other

In Epictet.  
c. 10.

is

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is ἐν ἡμῖν παῖς, the boy that is to be kept under discipline and strict government within us. The irrational or Animal power ( he says ) is intent only πρὸς τὸ ἡδύ, upon that which is *sweet and pleasant* ; but the Rational and Intellectual respects chiefly τὸ ἀφελιμον, that which is *best and most profitable*. When therefore the Angels suffered their Despotick and Lordly Powers to be enslaved and subjected to their Animal or Brutish Faculties ; when instead of keeping close to the τὸ ἀφελιμον, that which is simply and absolutely the best, they pursued without bounds or measures the τὸ ἡδύ, the luscious pleasures resulting from Body or Matter, then did they truly relinquish \* ἐαυτῶν ἀρχὴν, that Principality which God had given them, and insensibly deserted τὸ ἴδιον οἰκητήριον, *their Celestial bodies* : for so S. Paul uses the word οἰκητήριον, 2 Cor. 5. 2. where those Spiritual Bodies which we hope for at the Resurrection are called, τὸ οἰκητήριον ἡμῶν τὸ ἐξ ἑρανεῦ, *our house that is from Heaven*, which is all one with S. Jude's τὸ ἴδιον οἰκητήριον,



τῆριον, the proper houſe, building or habitation of Angels, viz. their Heavenly Bodies.

And upon this foul revolt and Apoſtaſie of theirs from their Primeval Glory, followed their puniſhment, which was their dejection and detruſion into the Caliginous Regions of the Air. For ταβλαρῶν ſignifies nothing elſe but to caſt down, and τάβλαρα is that which is loweſt, whether in Earth or Air, as may be ſeen in *Homer's* deſcription of τάβλαρα, *Iliad.* θ. The σιραι and δεσμοὶ ζόφου, chains of darkneſs, are nothing but the Fetters of this thick and clammy Air within the Atmoſphere of the Earth, into which by the juſt judgment of God theſe rebellious Spirits are precipitated. For the Air is of it ſelf a Terreſtrial, ſtubborn and dark Element. To this purpoſe is that of *Plutarch*, in his Book *de Homericâ Poeſi*, where he ſays, that *Hades* is the Air, adding, τῷτον γὰρ λίσγει ζόφου ὑπέρνεντα, ἐπειδὴν οὕτως οἰκῆτον ἐκ ἔχει, ἀλλὰ ὑπὸ ἡλίου καὶ σελήνης καὶ τῶν ἀστέρων ἄλλων κατὰ λήμπεται. And this their confinement

ment is very consentaneously exprefsed by *chains* and *bands*, being fetter'd here by the irrevocable Decrees of Heaven, and are no more able to afcend out of the noxious Fumes of this lower World, than we can flye in the fpacious Tracts of *Æther*; for thofe Eternal Laws which God hath placed in the Univerfe are the *σιδηρεαι πύλαι καὶ χαλκεὶ ἑδὲς*, as *Homer* fpeaks of *Tartarus*, *thofe iron gates and brazen walls*, that prohibit all afcent to higher and better Regions.

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## C H A P. II.

*That thefe lapsed Angels have formed themfelves into a Polity or Kingdom of Darkneß.*

OUR Saviour in the Gospel makes mention of the Kingdom of Satan, which fupposes a Polity, Society or Corporation among thofe wicked Spirits. And this

this Kingdom or Government of theirs took its beginning and riſe from their lapſe and revolt from God at the Creation of the World; when 'tis moſt probable that ſome mighty Leader or Chieftain among the Orders of Angels inſpired the breſts of Myriads with pernicious and rebellious counſels againſt God, attempting to frame and erect a Principality of his own in oppoſition to the Sovereignty and Dominion of the Almighty; and being caſt out of the Manſions of Light and Happineſs, with all his wicked adherents, for this their bold and audacious attempt of invading Heaven it ſelf, he hath notwithstanding kept ſo much of his ancient Grandeur, as to be the Head and Prince of all thoſe whom he drew into that Traiterous confederacy. Nor is Reason wanting in her ſuffrage here: For

1. They being all embodied Spirits, that is, vitally united to Matter, they muſt of neceſſity be capable both of pain and pleaſure, the ſenſe of which is more or leſs acute and vigorous according to either  
the

the Tenuity or Grossness of their Bodies, and by consequence they are liable and obnoxious to harm and injury from those of their own Society ; which, considering the mischievousness of their natures and dispositions ( each ones particular Lusts being the grand rule and measure of his Actions ) would certainly breed an infinite Ataxy and confusion amongst them, and at last the ruine and destruction of their Kingdom, if not prevented by some external restraint and discipline. Wherefore they being all so deeply lapsed into the Animal life, whose very foundation is self-love and preservation of the irregular Exertions of their sensual Appetites, their Reason which, though perfectly subservient to their brutish Faculties, yet, is no whit abated or diminished by their degeneracy, would not fail of moulding them into a Body Politick, and enacting by their general consent and approbation for the maintenance and security of their usurped Dominions, all such Laws and necessary Provisions as might both secure

cure themselves from outrages and villanies committed upon one another ; and the more advantageouſly and ſucceſsfully drive on the general trade of wickedneſs throughout the whole kingdom of Hell and Darkneſs.

2. But beſides this, there is another cogent reaſon and inducement to believe there is an Order and Government among the dark Fiends, in that they are not all of the ſame rank and quality, but may probably have as many diviſions among them as there are diverſities of Animals upon Earth, though they all agree in the common Angelick nature ; which if ſo, that thirſt and deſire of Rule and Authority which is ſo largely ſpread and diffuſed through their natures and capacities, and ſo great a branch of the ſenſual life to which they are wholly addiſted, will undoubtedly ſtir up the more powerful and politick among them, to take the reins of Government and Authority into their hands, and preſcribe Laws to the reſt, ſuch as may both eſtabliſh and preſerve the

p. 60.

C

Empire

Empire and Kingdom of Darkness from domestick and intestine broils and dissentions, and uphold it when assaulted by forein Invasions.

And there seems to be an admirable consent between what Reason suggests and the Holy Scriptures, in which mention is made of the Prince of Devils, who is likewise called the Prince of the aiery Powers or Spirits : And to quicken us up to a studious watchfulness and diligence against the latent frauds and machinations of those Infernal hunters ; we are assured that our contest is against Principalities and Powers, and against the Aerial wicked Spirits under their ἀρχων or Prince. And the learned Dr. Hammond in his Notes upon that place of S. Paul, supposes the Apostle by those several expressions to denote several sorts of Devils, either in respect of their Mansions, ἀσπίων καὶ ἐπιγείων πνευμάτων, saith Ignatius ad Ephes. Aerial or Earthly Spirits ; or else of the inclinations which they suggest : †The Earthly Devils suggesting grosser carnal appetites, filthiness of the flesh,

εφ' ης

† 196

fleſh, &c. the Aerial pride, vain-  
glory, malice, &c. the filthineſs of  
the Spirit.

And *Drufius* upon *Ephes. 2. 2.*  
& 6. 12. cites two Jewish Authors,  
who ſpeak after this manner, *Debet*  
*homo ſcire & intelligere, à terrâ uſ-*  
*que ad firmamentum omnium plena eſſe*  
*turmis & præfectis, &c. i. e. A man*  
*is to know and underſtand, that all*  
*from the Earth to the firmament is full*  
*(and no place empty) of troops of Spi-*  
*rits, with their Chieftains and ſuch*  
*as are Præpoſiti; all which have their*  
*reſidence and flye up and down in the*  
*Air; ſome of them incite to peace,*  
*others to war, ſome to goodneſs and*  
*life, others to wickedneſs and death.*

And that there are great diverſi-  
ties among the evil *Demons*, ſome  
being more Aiery and Spiritual,  
tranſacting the affairs of the king-  
dom of Hell by ſubordinate Inſtru-  
ments, and others more groſs and  
feculent, employed in the baſeſt  
and moſt ſlavish actions; ſome  
ſportful and ludicrous, others ſa-  
vage and cruel; the Sacred Wri-  
tings give us likewise ſome further

intimation of. In *Mar.* ix. 25. we read that our Saviour cast out a *dumb* and *deaf Spirit*, which certainly denotes a distinct kind of Devil, it being not so probable that he was called so from the effects wrought in the possessed; for when the Disciples asked our Blessed Lord the reason why they could not cast out that Devil, whose dispossession they had attempted, he seems to tell them that it was a peculiar kind of Devil, that could only be ejected by Prayer and Fasting. Others sport themselves in ratling among their chains and fetters, and whirling round storms and tempests in their Aiery Regions and Dominions, to the destruction of Men and Beasts and the Fruits of the Earth, as they did with *Job*. And the *Psalmist* affirms the evil Angels to be the executioners of the sadder sentences of God the Judge of the world, *Psal.* 78. 49. *He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil Angels among them; where the Septuagint* read it ἀπέστειλεν εἰς αὐτοὺς ὄργην θυμῷ



θυμῷ αὐτῷ, θυμὸν καὶ ὄργην καὶ θλίψιν· ἀποστολὴν δὲ ἀγγέλων πονηρῶν. And

these are the grim Serjeants and inexorable Officers, who carry the Souls of wicked men to their places of punishment; which therefore

Origen calls δαίμονας δημίους, the public Executioners; and the Author of the golden Verses, καταχθονίους δαίμονας, *Lib. 8. contr. Cel. sum. subterranean Demons.*

Now this diversity of Devils must needs cast them into a Political Government.

3. Nor is it to be thought but they would retain the same Order and Government in this their dark Empire, in which they were instated while they continued faithful subjects of the kingdom of Light. Now it is most certain, that there are different degrees of Dignity and Order among the good Angels; and S. Paul gives us an account of some of them, Col. i. 16. *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers* -----

## A Discourse of the Polity

And here it will not be amiss to give the Reader a short discourse of S. Jerome, as a Commentary upon these words of S. Paul, produced by Zanchy (if he have not miscited him) in his Treatise of Angels. *Nunc querendum est, ubi Apostolus hac quatuor nomina, &c. i. e.* Now let us search where the Apostle found these four names written [Thrones, Dominions, Principalities and Powers] and whence he had them. For it is not just to think that he who was so well read in the Scriptures, should speak any thing that was not contained in those sacred Volumes. I suppose therefore that he either brought to light some secret Tradition of the Jews, or at least that he (understanding the Law to be Spiritual) put a more sublime sence upon those things which were written, as it were, according to the History and Letter. And that which is related of Kings and Princes, of Generals, Tribunes and Centurions in the Book of Numbers, and of the Kings, he knew was an Image or Embleme of other Kings and Princes; namely, that in the Heavenly Hosts there

there are Principalities, Powers, Dominions and Thrones, and other names of Offices; which we can neither name, nor I ſuppoſe Paul himſelf while in this earthly Body would enumerate. Now if there be Thrones and Dominions, Principalities and Powers, they muſt of neceſſity have Subjects, and thoſe that fear and ſerve them, and ſuch as may be protected by their ſtrength. Which diſtributions of Offices, are not only at preſent, but ſhall be in the world to come, that through ſeveral advancements and Honours, and Aſcenſions and Deſcenſions, Beings may proportionably ariſe or decline, and may be under ſometimes one Dominion, Principality or Power, and ſometimes another. We mortals that are quickly to be diſſolved into duſt and aſhes, if by the conſent of men we ſhould be made Kings, we have preſently as many diverſities and multitudes of attendants, as may more eaſily be conceived than ſpoken; and ſhall we think that God the Lord of Lords and King of Kings is contented only with one ſingle kind of Miniſtry? Thus far the Father in a Platonical ſtrain.

Mr. Mede somewhere speaks of an ancient Tradition among the Jews, that there are seven principal Angels which minister before the Throne of God, and are therefore called *Archangels*; some of them we read of, *Michael, Gabriel, Raphael* and ( 2 Esdr. 4. 36. ) *Jeremiel* :

— Which seven principal Spirits are mentioned in *Zech. 4. 10.* where

— See Revel.  
1. 4.

they are described to be *the eyes of the Lord which run to and fro through the whole Earth.* And perhaps *Daniel* instituted the seven chief Princes of *Persia*, that the *Persian* Court might resemble that of Heaven; for 'tis very probable ( says that learned Author ) that *Daniel* had a great influence in moulding the *Persian* Government.

— See Ezra  
7. 14.

A notable place to this purpose, and which may indeed serve as a Commentary upon the forementioned Text in the Prophecy of *Zechary*, is that which *Apuleius* relates of the *Persian* Court: *Sed inter eos Aures Regie, & Imperatoris Oculi quidam homines vocabantur. Per quæ officiorum genera Rex ille ab hominibus Deus esse credebatur; cum omnia*

*In lib. de  
Mundo.*

*omnia quæcunque ibi gererentur, ille Otacustarum relatione dicebat, i. e. But among them there were certain men which were called the eyes and ears of the Prince: By which distribution of offices that King was thought by his subjects to be a God, forasmuch as all things that were done within his Empire he had knowledge of from the relation of the Otacustæ. The same Tradition of the Government of the World by seven chief Spirits under God the great Monarch, is yet retained by the Persians inhabiting the borders of India. The summ of all amounts to this, That since there is a subordinacy among the good Angels, and that they are not all of the same Power and Authority, it follows that even among the bad there was the like difference in their Order and Quality before their lapse, and that there can be no reason given why this distinction should not hold good amongst them now as well as before.*

*Varen. De-  
script. Reg-  
ni Japon.*

## C H A P. III.

*That these wicked Spirits being supposed Rational Creatures, must needs be studious in diffusing their own sinful Nature upon all capable subjects, and thereby of enlarging the bounds of their usurped Dominions. † B. Worth  
for. on 1 Jo. 2. 3, 4. p. 62.*

THE grand Prince of the Infernal Kingdom having so far successfully advanced his rebellious design in the seduction of infinite numbers of Spirits, of whom in the Ethereal Regions under God he might probably be the great *Hierarchal* head, and finding himself cast down from those happy Mansions, together with all his wicked Associates, must needs cast an envious eye upon the Kingdom of Light, and those bright Legions, who yet stood firm in their native innocence. And it cannot be thought but that those  
prin-

principles of Pride and Malice, and an immoderate thirst after Rule and Revenge being ſo fully awakened in him, would likewise edge him with a keen deſire of making further attempts upon the Kingdom of Light, and waging αἰδίου πολέμου, *an eternal war* with all thoſe powers he ſaw adverſe and croſs to his deſigns.

No ſooner was Man created, and as the beloved off-ſpring of God placed in *Paradiſe*, but that crooked Serpent winds in himſelf, and by his ſubtle wiles and gilded flatteries, deſpoils him of his beautiful Robe of Innocence, and throws his Honour to the ground. Of which Sacred ſtory the *Pagans* had gotten ſome knowledge, as appears from what *Pherecydes* writes, That the great *Damon* who waſted the Earth was a Serpent, and hence calls him ὀφιογενῆ and ὀφίωνειον, of a *Serpentine kind and generation*, ſetting mankind as it were in battel aray againſt God. And what miſchief he all along deſigned, and ſtill carries on againſt the race and poſterity of *Adam*, the *Hitories* of former Ages, and the preſent

present state of the World will easily inform us. So mightily did this grand deceiver, who abode not himself in the Truth, disseminate and diffuse his own wicked nature amongst men, that God the good and gracious maker of all things, designed to destroy the works of his own hands, and by an universal deluge wash away that poison wherewith this old Serpent had infected the Earth. But notwithstanding this the Tyrant kept still his hold, and with the increase of the world, increased likewise his own strength and dominion, making whole Nations to become his Vassals, and do him service. For what else can we think, when we read of whole Countries over-spread with wickedness and vice, barbarity and lust being adopted into their Laws, and practised in their most solemn Religions?

*Lib. 2. de  
Abst.*

*Porphyry* tells us, that these airy Goblins delight in nothing more, nor contend more eagerly than *to be accounted Gods, and their Prince, that he may usurp the place of the most high*



*high God.* And this aſſertion of his is ſufficiently made good, in that they conſtantly commanded Sacrifices to be offered to them throughout the whole *Pagan* world. Nor did their boundleſs Pride think this a ſufficient inſultation over the calamitous ſtate of mankind, unleſs they offered up likewise to them their own blood. Thus we read in Hiſtories of Children, young Virgins and Men offered up in Sacrifice to theſe blood-thirſty Deities: Nay, even the more civilized *Romans* admitted the ſhedding of humane blood to *Jupiter Latialis*, which barbarous cuſtom continued to the time of *Juſtin Martyr* and *Tatian*. I need not inſiſt longer upon this, ſince the Sacred writings acquaint us, that God's own people were ſometimes ſo miſerably depraved and Paganized, as to ſacrifice *their Sons and Daughters unto Devils.*

*Pſal. 106.*

37.

Nor is the uncleanness and filthineſs practiſed among the *Pagans* in their Religious Worſhip leſs notorious. Inſomuch that thoſe very Feſtival days which were conſecrated

to

C.D.1.2.  
c.5.

to the honour of the Gods, were celebrated with such spectacles, that grave *Cato* was ashamed to be present at them. It would be too tedious to recite the many obscenities acted in the *Pagan* Worship, and recorded in their own Authors; I shall therefore content my self with what *S. Austin* observes, from the filthiness used in the Sacrifices offered to *Cybele* the mother of the Gods, where he supposes that *Scipio*, if his Mother were a Goddess, and he were asked whether he would have such filthy spectacles as were used in the Worship of *Cybele*, to be part likewise of his mothers honour, he would certainly avow that he had rather have his Mother lye dead and senseless, than to live a Goddess, to hear and allow such Ribaldry: and that the worst man would be ashamed to have a Mother like that Mother of the Gods.

But you will say, to what purpose is all this? Surely only to shew the intolerable Pride and Insolence of the Dark Kingdom, and what delight they take, not only in the gratification

tification of their own Lusts and Passions, but in rendring mankind the unhappy and miserable subjects of their contempt and scorn. And he that doubts whether their envy at the practice of true goodness, or their hatred of us be so great as is supposed; let him but consider what *Grotius* speaks concerning them; *De Verit. Rel. l. 4. Sect. 3.* That they procured all the mischief they could to the worshippers of the one most high God, by provoking both Magistrates and People to inflict punishments upon them. For when it was lawful for Poets to sing of the Murders and Adulteries committed by their Gods; and for the Epicures to take away all Divine Providence, and any other Religion (though never so different in Rites) was allowed, as the Egyptian, the Phrygian, the Grecian, the Thuscan, and the Sacred Rites of Rome; even then generally the Jews alone were made ridiculous, as appears by Satyrs and Epigrams written upon them; and sometimes also suffered banishment. And as for Christians, they were afflicted with most cruel punishments: No other cause

cause whereof can be given than that both these Sects did worship one God, whose honour was impeached by the multitude of such Gods as the Heathen adored; who did not so much vye one with another, as with him. Which is evidently confirmed by that expression of our Saviour Christ in his Epistle to the Smyrnian Church, Behold, the Devil shall cast some of you into prison ----- i. e. the Pagans incensed and stirred up by the old Serpent the Devil. And S. Peter describes him, not only by *ἀντίδικος*, one that brings as it were an Indictment or accusation against Men before God, but sets out the terrible-ness and destructiveness of his Nature, by that of a *roaring Lion*, walking about seeking whom he may devour.

— *Rev. 2. 10.*

— *1 Pet. 5. 8.*

C H A P. IV.

*That the great end of our Saviour's coming into the World was to rescue men from the Tyranny, Slavery and Oppression of the Dark Kingdom.*

**T**Hat the Apostate Prince of the Aiery Legions had miserably enslaved the World is already demonstrated; nor is it at all inconsistent with the Righteous Oeconomy of Providence, to suffer those to fall under his Dominion, whose treacherous counsels and inspirations they so willingly hearkned to in their more happy state of life. For what more warrantable piece of justice can there be, than that men should taste the fruits of their own doings? And since by choice and affection they listed themselves under the Government of the Devil, that now they should suffer his barbarous

D

barous

barous Tyranny and Domination, whether with or against their wills? And I remember that *Origen* somewhere tells *Celsus*, that it is no more incongruous for God to let the Devil Rule over whole Nations for some time, than to suffer a Tyrant to preside over them: as some of the *Roman* Emperors were. But though this grand Usurper thought himself secure in thus Lording and Domineering over the greatest part of the World at his pleasure, yet in the fulness of time a conspicuous and most remarkable Providence appeared for the rescue of mankind, and the meek Lamb of God came down to break in pieces the Kingdom of Darkness, to dismantle all the strong holds, to reduce revolted Man to his former Fealty and Allegiance, and to take into his hands the Government of the whole world. That (as the Apostle speaks) to the Scepter of *Jesus* every knee should bow, of things in Heaven, and things in Earth, and things under the Earth. And that this was the design of the Incarnation of our Lord and Saviour,  
*S. John*

*Phil. 2. 10.*

S. John assures us; *For this purpose the Son of God was manifested, that he might destroy the works of the Devil.* For such an effectual Engine is the Gospel, where it is believed and entertained in the simplicity of it, to wind off men from their adherence to the Prince of Darkneß, and to dethrone him from his unlimited power in the world, that upon the Preaching of the Seventy Disciples, whom our Lord sent forth, he tells them at their return, that the success they had, was a *Preludium* of the utter subversion of the Kingdom of Satan, which should at last as perfectly vanish and disappear, as lighting that leaves no print or footsteps of it self in the spacious Tracts of Heaven. And the event showed the truth of things: For after many cruel oppositions made by the Dark Principality, Christianity so far prevailed as to become the Religion of the Roman Empire, and the great Dragon, that old Serpent called the Devil and Satan, was cast out with his Angels, neither was there place found any more in Heaven. i. e. Paganism,

1 Job. 3. 8.

Luk. 10. 18.

Rev. 12. 8, 9.

nism, or that whole Religious worship whereby the Devil had for so many Ages abused and enthralled mankind was abolished and destroyed, the Emperors becoming Christians.

*Lib. 2. de  
Verit. Relig.*

To this purpose *Grotius* discourses admirably, where he proves that the Miracles of our Saviour proceeded not from any evil Spirit, because that the Doctrine of Christ was quite opposite and contrary to bad Spirits. For it prohibits the worshipping of evil Angels, and dissuades men from all uncleanness of affections and manners, wherein such Spirits are much delighted. And this is also plain, for that wheresoever the doctrine of the Gospel was received and established, there followed the downfal of the worship of Demons and of Magical Arts: and one God was worshipped with a detestation of Demons; whose Power and Authority *Porphyry* acknowledges was broken by the coming of Christ.

In a word, our most Holy *Jesus* in all things opposed and walked exactly contrary to the Powers of Darkness, chastising by his humility the



the pride of that great *Lucifer*, confronting by his innocency and purity the iniquity and uncleanness of the Black Society, and withdrawing abused mortals from the madness of Polytheism and Idolatry, and converting their hearts to the worship of the One only true God, who made Heaven and Earth. So that by the coming of *Christ* and the propagation of his most holy Doctrine throughout the world, men are brought from bondage and slavery to true liberty and freedom, from tyrannical and cruel Taskmasters, to the obedience of a mild and gentle Prince, and from the lowest dregs of misery to the height of happiness and felicity.

*This only true Religion (saith S. Au-* C. D. l. 7.  
*stin) is of power to discover that the* c. 33.  
*Gods of the Gentiles are most unclean*  
*Spirits, desiring upon the occasion of*  
*some departed Souls, or under the*  
*shapes of some earthly Creatures, to be*  
*accounted Gods, and in their proud*  
*impurity taking pleasure in Obscenities*  
*as in Divine Honours, maligning the*  
*conversion of mens Souls unto the true*  
D 3 God.

*A Discourse of the Polity*

God. From whose beastly and abominable Tyranny a man then gets free, when he lays his belief upon Him, who by his rare example of humility declared from what height, and for what pride those wicked Fiends had their fall.

Perhaps it may not be unpleasant now to the Reader to refresh his mind with part of a Hymn written by *Synesius*, in honour of *Jesur*, and thus Paraphrased upon by <sup>a</sup> learned person. *Dr more poems* 333.

O lovely Child, with Glory great array'd!

Sweet off-spring of the Solymeian maid!  
Thee would I sing, and thy renowned  
Acts;

For thou didst rid the boundless flowry  
Traçts

Of thy dear Fathers Garden from the  
spoils

Of the false Serpent, and his treacherous  
toils.

When thou hadst once descended to this  
Earth

A stranger wight 'mongst us of humane  
Birth;

After

*'After ſome ſtay new voyage thou didſt  
take,  
Crossing cold Lethe and the Stygian  
Lake,  
Arriv'ſt at the low fields of Tartara,  
There where innumerable flocks do ſtray  
Of captive Souls, whom pale-fac'd  
Death doth feed,  
Forc'd under his ſtiff Rod and churliſh  
Reed.  
Streight at thy ſight how did that ſurly  
ſire  
Old Orcus quake, and greedy Dog re-  
tire  
From's uſual watch! whiſt thou from  
ſlavish chain  
Whole ſwarms of Souls to freedom doſt  
regain.  
Then 'gainſt thou with thy Immortal  
Quire to praiſe  
Thy Father, and his ſtrength to Hea-  
ven to raiſe.  
Ascending thus with joy as thou doſt  
fare  
Through the thin ſkie, the Legions of  
the Air  
Accurſed Fiends, do tremble at thy  
ſight,  
And Starry troops wax pale at thy pure  
Light.*

## C H A P. V.

*That though men by the Gospel are freed from that slavery under the Prince of Darkneß, that yet he strives to countermine the Kingdom of Light ; and when men will so far reject and despise the admonitions and assistances that God affords them, he may justly suffer them to be acted and guided by evil Spirits.*

**T**Hough this mighty Antagonist of Heaven be in a great measure dispossessed and cast out of his Usurped Dominions, by that Illustrious *Heros* sitting upon the white Horse ( as the Son of God is represented, *Revel. 19.* ) and his victorious Armies, yet is his proud and haughty stomach no whit quelled, but rather exasperated with a settled and confirmed revenge ; and therefore

fore reassembling his dispersed Troops, and reuniting his broken and shatter'd Forces, he resolves to regain that by policy which he could no longer maintain and keep by open strength. Wherefore casting and revolving in his mind many deep and direful Machinations, he finds nothing offering greater plausibilities of success, than to turn those Engines that so sorely batter'd his strongest holds, against the possessors of them, and to make the Gospel which was intended for the utter ruine and extirpation of his Kingdom, to be subservient to the erecting and raising him a new Empire over mankind. And now the great Prince of Darkneß walks in *Masquerade*, and puts on the beautiful Robes of an Angel of Light, and appears amongst the Sons of God, and raises up the depths of the accursed policies of Hell, to make fruitless and of none effect the grand intent and purpose of our Lord and Saviour in the propagation of the Gospel. And this he endeavours by instigating and stirring up men of bad prin-

principles and worse lives, to disseminate Heresies, and raise Schisms and divisions among Christians; labouring to extinguish that mutual love and charity which our Lord made the badge and character of his Disciples, and by degrees to bring on a general depravation and corruption in manners. These are  
 - 2 Cor. 2. 11. some of the νοήματα τοῦ Σατανᾶ, the subtle machinations, the thoughts and counsels of the heart of Satan.

And with what successfulness he hath managed these artifices, let the Histories of the Christian Church in all Ages, even to this very day bear witness. For no sooner were the storms of persecution a little allay'd, and the Sun of peace and tranquillity shone with gentle beams upon the professors of the Gospel, but this Arch-enemy and deceiver was busie in sowing Tares, which too soon became fruitful, and grew up to a plentiful crop of Iniquity and licentious disorder. It is a sad face of things that *Ensebius* describes, speaking of the times immediately preceeding *Dioclesian* the last persecutor;

*Eccles.  
 Hist. l. 8.  
 c. 1.*

cutor; When the lives of Chriſtians degenerated, through too much liberty, into ſoftneſs and ſloth, and Chriſtians hated and reproached one another, and with thoſe weapons of the tongue invaded and fought with one another; when Biſhops ſet upon Biſhops, and people raiſed ſeditions againſt people; when hypocriſie and ſhews of piety filled all places, then by little and little the judgments of God, as they are wont, began to viſit us; and when we uſed no means to appeaſe God, but multiplied ſin upon ſin, as if God did not reſpect or conſider our ſins, and ſo there was nothing left among Chriſtians but contentions, emulations, hatred, enmity, ambition, tyranny, ---- then, &c.

And the ſucceeding times were no whit better, till at length the Man of ſin aroſe, by whom the Infernal King wrought an effectual depravation of the Chriſtian Church, and revived the lively Image of Pagan Superſtition and Idolatry. And though Reformed Chriſtendom have caſt off that yoke of Superſtition and Idolatry, yet they labour under In-  
teſtine Diſſentions, and crumble in-  
to

to Schisms and Factions, and (which is to be lamented, even with tears of blood) provoke and exasperate, nay and frequently persecute one another through a bitter and intemperate zeal, for those things which all parties agree are no way essential to the Salvation of a Christian. Here one crying out zealously for *Paul*, there another for *Apollos*, and yonder a third for *Cephas*, and in the mean time condemning all others that will not follow their cry as Reprobates, persons only fit, like unprofitable burdens, to be sent out of this World, to try their fortunes in the next; as if there were no other way to Heaven, but by joyning with this or that particular Sect and Society of men. Now what are all these evils but various devices and stratagems of the Dark Kingdom to undermine the Gospel, and to defeat our Lord (if it were possible) of the success of all the pains he took in the Redemption of the World? How prosperously does the Cause of Darkness thrive, when men shall damn one another for opinions, and bite



bite and devour one another for trifles? When they shall profess Christianity, and yet live like Heathens?

Now when God looks down from Heaven and beholds all those Sacred methods and ways of recovering men out of the hands of the Devil undervalued and despised; when he sees men wilfully shut their eyes against those bright rays of Truth that encircle them, then in a just judgment he suffers them to fall under the power of Satan, and to be led away (as the Apostle speaks) *with strong delusions*, to the occecation and blinding their very Reasons and Judgments. And this insensate condition can never arrive to its full maturity and perfection, without the potent Energy and Activity of the Devil.

2 Thes. 2.  
11.

## C H A P. VI.

*† more* *†* That nothing hinders, but having  
*Antidote agt* full Possession of the Minds of  
*Atta h'm* Men, these Evil Spirits may  
 likewise enslave their Bodies.

*4.3. c. 11.*

*S. 3.*

FOR the Possession of the Mind by such strong falsehoods as shall lead to all Impurity of life and actions, may be as real a work of the Devil ( though not so visible ) as his inacting their Bodies. And if it might as well conduce to the interest and advantage of his Kingdom to make such visible discoveries of himself, by acting in the Bodies of men ; there is no question but such Possessions would be infinitely more frequent than they are. For the frame and temper of the Mind being the peculiar object of Divine Providence, it is certain that a man may lapse so far into wickedness and vice, as to forfeit this Care, and to turn him-

himself out of her Protection, and then he comes into the dominion of, and becomes a prey to the invisible Harpyes. And though these bodily vexations and infestations by evil *Demons* may sometimes befall others, yet they are more infrequent, and permitted by Providence for ends and purposes not readily discoverable by us. But when they are exercised upon deplorably wicked and profligate persons, those *Demons* seize upon and use but what is their own. Now that there have been such real Possessions of men by Devils hath been so fully attested by unprejudic'd persons in all Ages, that he cannot escape the suspicion of having imbibed some Atheistical principles that shall have the confidence to deny them.

But because there are many so staggering, fluctuating and uncertain in their Religion, that they can hardly be perswaded to believe the existence of such Spirits, or the association and confederation of men with these foul and unclean *Demons*, and that the Scriptures speak of Wizards,

zards, Witches and Magicians, by which we understand persons that combine with, and are confederate with impure Spirits, I shall endeavour to take off this grand Objection against those Sacred Writings, by shewing the possibility of the thing, that there have been in all Ages of the World such as have practised and entred into Familiarity with wicked *Demons*, and that the Scriptures are not therefore to be derided and exposed by profane Wits when they speak of these things, as matters of Fact and Reality, since true and genuine Philosophy asserts the same, and the wisest and most learned persons among the Heathens believed it, and that the Arguments and Objections against it are weak and frivolous, and betray the ignorance and unskilfulness of their Authors.

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C H A P. VII.

*Of Witchcraft.*

THE Devil is not contented to abuse mankind at a distance, as it were, by all those ways and arts and illusions in offering temptations from without, and thereby seducing them from their obedience to God; but in all Ages those impure Spirits have made use of capable subjects, with whom they have entred into a nearer union and stricter confederation; being first initiated into those hellish mysteries by some External solemnities, by which they surrender themselves to the will and power of those Aiery tyrants, and by seeming for a time to command, render themselves Vassals to the mockery, cruelty, and unbridled lusts and passions of those malicious Goblins for ever. And such persons are properly called Magicians, Wizards and Witches.

Nevertheless it must here be acknowledged, that there have been (and doubtless are) a kind of *Necromancers* or *Magicians*, who are not like the common sort, (not only grossly sunk and debauched in their lives, but also knowingly do homage to evil Spirits as such, for the gratification of their Lusts;) but more refined Ones, who call themselves *Theurgists*, such as being in some measure freed from the grosser Vices, and thinking to have to do only with good Spirits; yet being proud and vain-glorious, and affecting wonders, and to transcend the generality of mankind, are by a Divine *Nemesis*, justly exposed to the illusions of the Devil or evil Spirits, cunningly insinuating here, and aptly accommodating themselves to them. Now such as these may have the assistance of wicked Spirits (though they know them not to be so) in the performance of many strange and wonderful things, without any such solemn compacts as those fouler and grosser Sorcerers enter into. And though *Perphyry* and  
some

ſome others did diſtinguiſh theſe two ſorts, ſo as to condemn indeed the groſſer, which they called *Magick* or *Goety*, but allowed the other which they termed *Theurgie*, as laudable and honourable, and as an art by which they received Angels, and had communication with the Gods: Yet *S. Auſtin* aſſures us they are both damnable, and bound to the obſervation of falſe and filthy Devils inſtead of Angels: which he further proves by relating a memorable ſtory out of *Porphyry*, of a certain *Chaldean* who (good man) complained that all his endeavour to purge his Soul by theſe *Theurgick* conſecrations was fruſtrate, by reaſon a great Artiſt envying him this happineſs, adjured the powers he was to deal with by holy Invocations, and bound them from granting him any of his requests. Of this ſort were probably *Zoroaſter*, *Apollonius Tyanus*, *Apuleius*, and ſome others of later times.

C.D.L.10.  
c.9.

For a more diſtinct and orderly procedure in this Chapter, I ſhall conſider theſe three things.

E 2

1. Firſt,

1. First, the account which the Scriptures give of Magick or Witchcraft. In the Law of *Moses* a severe punishment no less than Death it self is ordained for Necromancers, Wizards and Witches, and such as have commerce with familiar Spirits, *Levit. 20. 27.* And the people of *Israel* are expressly forbid to consult — with any such, *Levit. 19. 31. Dent. — 18. 10, 11.*

Now it seems very dilute and insipid to direct the intention of these Laws only against Juglers, Miracle-mongers or Impostors, as if it were impossible in the nature of the thing that there should be any confederation of men with evil Spirits, and that all those strange effects performed by Necromantick Arts, and truly supposed to be brought to pass by the assistance of those ἀπατεῶνες δαίμονες, malicious and deceitful *Demons*, with whom the Magicians are confederate, are only Prestigious delusions and tricks, as it were, of *Leger du maine*.

For first, the reason of the Law it self shews it to be of a higher and greater



greater importance, *Deut.* 18. 12. —

*For all that do theſe things are an abomination to the Lord: and becauſe of theſe abominations the Lord thy God doth drive them out from before thee.*

And ſurely nothing can be a greater and more hainous wickedneſs, than for a man to forſake the guidance of an Almighty Providence, and have recourſe upon all occaſions to thoſe wandring Goblins, who intend nothing leſs than the deſtruction of all thoſe that have to do with them.

And that which adds a further confirmation of the greatneſs and Maſteſty of this Law is, what the *Jews* themſelves ſaw before their departure out of *Egypt*, that is, the oppoſition made againſt *Moses* by the Magicians of *Pharaoh*; whoſe miracles were not Juggles and Impoſtures done by ſleight of hand, but real things produced and effected by the aſſiſtance of evil Spirits. For had they been otherwiſe, they might ſtill have gone on, and not cried out, *This is the ſinger of God*, when a power tranſcending theirs reſtrained and overruled them. And indeed

ty 85.

Exod. 23. 19.  
p 85.

whoever considers aright the frame of the Polity and Kingdom of Darkness, how far those evil *Demons* have degenerated from all Goodness and Righteousness, and how studious they are to promote and disseminate a Spirit and Nature of Wretchedness and Vice, and withal how deadly and implacable foes of mankind, and how ready at all turns to wait upon either the fond curiosity or more deliberate and designed purposes of those that will be tampering with them, will not easily allow the concernment of these Laws to be so low and trifling as to look only at Juglers, Cheats and Impostors. But there having been such among the *Pagans* who surrounded the *Jews*, as really practised Sorcery, and entered into familiarity with wicked Spirits, it is certain that such are here likewise meant by *Moses*. And therefore

In the second place, the words themselves do properly bear that sence: For *Mecaseph* denotes alike Magicians and Inchanters, and both these are called in Scripture *Melabesim*,

*ſim*, which word is from *Lahas ſuſuravit*, becauſe thoſe perſons did by whiſpering or muttering converſe with or deſire the aſſiſtance of *Demons*.

The other word *Ob* will beſt be explained by πύθωνος πνεῦμα, *the Spirit of Python*, or by the ἐγχαſτρίμυθοι, *belly-ſpeakers*, i. e. thoſe out of whoſe bellies (as the Oracles out of Caves) the Devil ſpake. Of theſe *Photius* gives an account in his *Epistles*: Τὸ ἐμφωλεῦον τῇ ἀνθρωπίνῃ γαστρὶ πονηρὸν, καὶ ἄξιον ἢ κοπροδύκον οἰκῆιν, ἀκῶθαρὸν πνεῦμα, λίαν ἐμπερῶς προſωνομάχαſιν Ἐγχαſτρίμυθον, *The wicked and unclean Spirit, that inhabits a mans belly as a Serpent his hole in the Earth, and being unclean is fit to dwell in that place which is the receptacle of Ordure, they appoſitely call Engaſtrimuthus*. And of this kind of Devil (ſaith he) which loves to dwell in the Ordure both of men and women, λαόπλανον τῷτο καὶ τὸ ἐσχάτης ἀπολείας τοῖς προſέχειν αὐτῷ ἀναπειſμένοις πρόξενον i. e. *It is a great deceiver of people, and Author of deſtruction to all that give ear to it*.

See Doctor  
Ham-  
mond upon  
Acts 16.  
16.

These the *Hebrew* calls אֹרֵי from אֹר, *the belly*; and the reason is rendred by *Galen*, because they speak without opening their mouth, and so seem to speak out of the belly.

2. The second particular to be insisted upon is this, *That nothing hinders in the reason of the thing it self, but that there may be real confederations and contracts betwixt wicked and wretched Persons and evil Spirits.* To this purpose we must know that the Devil hath all along endeavour'd to Ape and Imitate the actions of God Almighty, and to deprave the Institutions he appointed in his Worship to perverse and wicked ends. Thus because Sacrifices were offered to the True God, the Arch-Fiend commands likewise the same to be done to him; And as God sometimes by fire from Heaven declared his acceptation of the Sacrifices performed to him; so this likewise hath been counterfeited by the Devil, as in the Sacrifice offered up to *Jupiter* by the *Rhodians*; And at *Hierocasarea*, and *Hypapa* (saith *Pausa-*

*Pausanias* ) wood laid upon the Altar, is commonly set on fire, without putting fire to it, only at the mumbling of some few words by a Priest. Moreover *Solinus* reports the same of the *Vulcanian Hill* in *Sicily*, where when the Sacrifice is prepared, *ab ipso Numine fit accendendum*, the green wood fires of it self, and the Deity by consuming the Sacrifice by fire gives a testimony of his acceptance of the Oblation. And upon some Mountain in *Africa* (if I misremember not) the *Cacodemon* offers himself to those who for certain days have duly prepared themselves, *splendidâ circumfusum nube*, environ'd with a bright cloud, an imitation doubtless of the Divine Presence manifested by a cloud upon the Tabernacle of the *Jews*, or that which overshadowed the Disciples at the Transfiguration of our Saviour.

Now as the Sacrifices offered up to the true God of *Israel* were Federal Rites, and those that did partake of them did hereby enter into a Covenant with God to become his servants, and obey his Laws; so the

Cited by  
Mounta-  
gue *Diatr.*  
against  
Selden.

*adworth*  
*From not in*  
*of 2d sup-*  
*her. c. 6. p.*

*Temple*  
*of P. D.*  
*317, 322.*

Aiery.

Aiery Principality hath Mimically observed the same thing, and those that offered Sacrifices to *Demons* were supposed by partaking of those Sacrifices to enter into a stricter league and familiarity with those evil Spirits. And as all Covenants between God and Men have been performed by certain sensible Rites and Ceremonies (the nature of man in these Earthly Bodies requiring that it should be so) in like manner have all the mutual compacts and stipulations between wicked men and Devils been transacted by some sensible ways and signs or other. If therefore in all confederations between men and superior and invisible Powers there have been some External and visible Ceremonies, whereby these Confociations have been ratified and confirmed, why should we startle so much at the intimacy and familiarity of an impure and foul Spirit with a Wizard or Witch? Nay though there should intervene to complete the Hellish Contract some such External Rite as the drawing of blood from those wretched persons

*see p 103.*

persons by the wicked *Damon*? For the drinking of bloud hath ſometimes been made uſe of by Conſpirators and other wicked persons as the ſtrongest Sacrament and Tye of a mutual Confederacy that could be imagined: Thus *Plutarch* in the life of *Valerius Publicola* relates, that the Conſpirators againſt *Brutus* and his fellow Conſul bound themſelves one to another by a great and horrible Oath, drinking the Bloud of a man, and ſhaking hands in his Bowels whom they would Sacrifice. And that the *Gnoſticks* and *Nicolaitans* made uſe of the like Ceremonies is recorded by *Eusebius*, *Epiphanius*, and others; whoſe impious Tranſactions gave occaſion to the Heathens to object *Thyſtean* Banquets againſt the Chriſtians. Of the *Cataphryges* *S. Auſtin* in his Catalogue of Heresies tells, that they are ſaid to have very abominable Sacraments; for they celebrated their *Eucharist* with the Bloud of an Infant of a year old, which they forced out of his body by pricking and making ſmall wounds, mixing it with flour,

Eating Bloud  
ſwallow  
Tranſaction  
72d Supper  
c. 6.

flour, and so making bread of it. And what reason have we to think that there may not some such damnable solemnity be used in the compacts between Magicians and these filthy *Demons*? The result of all then is this; If there have been Confederations and Compacts between men and Devils transacted and performed by sensible signs, then there may still be an Agreement or Confederacy between an evil Spirit and a Witch.

3. Thirdly, we are to take notice, *That there are divers Degrees of these lapsed Spirits, and that they sute themselves according to the tempers and constitutions of the persons they deal withal.* This I have in part already<sup>†</sup> discovered, but shall now prosecute it a little further: wherefore though the whole Army of these wicked Spirits that rebelled against God (how numerous soever) be cast down from the Ethereal Regions, and confin'd within the Atmosphere of the Earth, partly by a Divine Decree, and partly urged by the Fatal necessity of their degenerate natures, yet  
their

† p. 17.



their propensions and inclinations are not all alike, but are as various and different as those of mankind.

*Pfellus* from *Marcus* the Eremite (a *περι ερεμ.* skilful *Demonist*) relates six kinds of *δαίμό-* *Demons*; the first Fiery, called *Λελυ- vav. I*

*rion*, i. e. *Nocturnal Fire*, and these wander in the top of the Aiery Region, yet far beneath the Moon: The *II p. 18.*

second are Aiery, whose Mansions are these lower Regions nearer to us: The third are Terrestrial, *III p. 18.*

dwelling upon the Earth, and perilous foes to mankind: The fourth *IV*

are Aquatick or watry, keeping their haunts about Rivers, Lakes and Springs, drowning men often, raising storms at Sea and sinking Ships:

The fifth sort are Subterranean, li- *V*

ving in Caverns and Hollows of the Earth, often hurting and killing

Well-diggers and Miners for Metals, causing Earthquakes and Eruptions of Flames and Pestilent Winds:

The last and worst sort are those *VI*

light-hating Ghosts or night-walkers, the dark and most inscrutable kind, and striking all things they meet with cold Passions. And all

these

these *Demons* (saith he) hate both Gods and Men, but some worse than others.

But whether there be just so many kinds is not at all material, certain it is, that among that degenerate crue their Humours and Passions are various and different, and so are fitted for the undertaking different Employments, according as the great *Divan* or superior Council of Darknes shall order and allot them. And these *Demons* take care to sute themselves to the tempers of those they have familiarity withal; and the Devils with whom *Apollonius* conversed might be far different from those fouler and grosser Fiends that attend a wicked Sorceress, daily sucking her bloud, and nestling in her loathsome rags.

To carry on this a little higher; A deep Contemplator that considers the frame of the World, and the several Beings contained therein, together with their mutual relations, affections and dependences upon one another, shall find that there is a certain Sympathy running through the Universe,

Univerſe, whereby Superior things act upon Inferior; and this is continued through the whole material Creation by that Plaftick nature that pervades the whole, and being life and activity, and conſequently incorporeal, acts fatally and Magically, that is, without any expreſs conſciouſneſs of what it does. From hence ariſes a kind of union that combines and makes a continuation between all things in Nature, which the *Platonists* ſignified, when they ſaid the whole World was μέγας γόνης, the great Magician or Inchanter, and this they called *Natural Magick*, that is, the Concords and Diſcords, or Sympathies and Antipathies of Nature, as may be ſeen in ſeveral inſtances. Now as in Nature there is ſuch a Conſpiration, ſo likewise in Moral Agents, whereby things are carried by a certain Aſſimilation, according to the temper and diſpoſition of the mind: Thus wicked men do by a kind of harmony or agreeableneſs of Nature invite and draw wicked Spirits to their Aſſociation; and this Magnetism is raiſed and Invigorated

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vigorated by a deep grounded exorbitancy of the Passions and Affecti-  
ons; so that a person deeply im-  
mersed in Envy and Malice, and  
edged with a sharp desire of Revenge,  
does as naturally call and solícite an  
evil *Damon*, as the cries and shrieks  
of dying Beasts will gather the rest  
of the same Species to their assis-  
tance.

Nor is there any greater difficulty  
in conceiving that an impure Spirit  
may thus be solícited into a confede-  
racy with a Witch ( being otherwise  
sufficiently prompted to such villany  
by their own wicked natures ) than  
that an evil *Damon* should be called  
down by certain Charms and Previ-  
ous Consecrations to inhabit an  
Image. For this latter *S. Austin*  
cites a passage out of *Hermes Trisme-*  
*gist*; Wherefore our Fathers erring  
exceedingly in Incredulity concerning  
the Deities, and never penetrating in-  
to the depth of Divine Religion, they  
invented an Art to make Gods, where-  
unto they joyned a Virtue out of some  
part of the Worlds Nature, like to the  
other: and conjoyning these two, be-  
cause

+ 115.  
Mors's An-  
h. d. 171  
N. H. 171  
B3. c 14.  
S. 2.

C. D. 1. 8.  
c. 24.

*cauſe they could make no Souls, they framed certain Images, whereinto they called either Angels or Devils, and ſo by theſe mysteries gave theſe Idols power to hurt or help them.*

Having thus far ſhewed that there have been in all Ages ſuch perſons as we call Witches or Magicians, not only from the account which the Holy Scriptures give of them, but from the Nature and Reason of the thing it ſelf, and by rational evidence made good the poſſibility of a Confederation between Men and wicked *Demons*; there remains no more now but to answer thoſe Objections, and refute the Arguments, in which ſome ſo mightily triumph, that they think nothing is more plain than that Witchcraft is a mere Fiction and Impoſture, and a ridiculous piece of non-ſence, which it is greatly to be feared is thus far improved to caſt a contempt upon the Sacred Scriptures, and to explode the Being of Spirits as Creatures rather exiſting in mens Brains and Imaginations, than any where elſe in the Universe, and by degrees to make Religion a meer cheat and deluſion. F OB-

## OBJECTION I.

*That these Witches are supposed to be present at their Nocturnal Conventions and Diabolical meetings, when their Bodies are at home; which is impossible.*

*Answ.* **T**HIS Objection proceeds either from ignorance, or misunderstanding the nature and powers of the Soul, whose union with the Body is not by Cogitation and Will ( for then there might be an actual separation whenever men pleased ) but fixed in some lower Power, which chains and links the Soul to the Body, even against her will in acute and sharp Diseases: And this union is upon certain terms and conditions, which so long as they continue unbroken and inviolate, the Soul is confined to her Earthly mansion and habitation; but when these laws and conditions shall be infringed either by external violence or the prevalency of a Disease, or some other enormous and  
extreme



extreme diſorder and perturbation in the Body, then ſhe diſlodges, not by explicit Will and Counſel, but by Neceſſity and Constraint, becauſe the Body is no longer tenantable or capable of her reception; and then enſues that which we properly call Death, which (as that acute Philoſopher *Des-Cartes* rightly concludes) never happens through any defect or fault of the Soul, but only becauſe ſome of the principal parts of the Body are depraved and corrupted: And the difference (he ſays) between the Body of a living Man, and that of a dead one, is much what the ſame as between a Watch or any other *Automaton* (that is, any kind of Machine that moves of it ſelf) wound up, having of it ſelf the corporeal principle of thoſe Motions for which it was initituted, with all things requiſite for its action; and the ſame Watch or other Engine when it is broken, and the principle of its Motion ceases to act.

From hence it will appear, that there is no impoſſibility in the thing, nor any ſuch inextricable difficulty

*De Paſſi-  
on, Par. 1.  
Ar. 6.*

in conceiving how the Soul may actually separate from the Body for some time without ensuing Death. For the further clearing of which there are these two things required ;  
 1. To shew how the necessary Functions of life may be conserved and kept up while the Soul is separate from the Body. 2. To consider what those things are which may cause a Temporaneous disunion and disjunction of the Soul from the Body.

I First then it will not seem at all strange that the principal Functions of life should be performed for some time without the presence of the Soul to them who will admit of the principles of the *Cartesian* Philosophy, which supposes that the Soul contributes nothing to any of those Motions in the Body, which depend not upon actual Will and Cogitation. And if withal we suppose Brutes to be but Machines or *Automata*, it will be very clear that all those Motions which we call Vital in the Body may be performed without the actual presence of the Soul.

But

But if this ſeem harſh and irrational to them, who imagine bare Mechanism to be an incompetent cauſe for the production of ſuch effects; and that the *Syſtole* and *Diſtole* of the Heart which later Anatomists have found to be a Muscular Constriction and Relaxation, and the Circulation of the Bloud through all parts of the Body, muſt proceed, not from a Mechanical but Vital principle: They may be pleaſed to conſider that in Nature there is a certain *Vis Plaftica* (or rather Nature it ſelf is it) a *Plaftick Power*, or Inconſcious, Incorporeal life, which paſſing through the Univerſe, governs all the Motions of Matter every where, according to ſuch laws fatally impreſt upon it, and reconciles the enmities and contrarieties of particular things, bringing them into one general Harmony in the whole, and ſtrikes the firſt and Rudimental lineaments in the formation of the Bodies of Animals; and laſtly, may by particular Souls or Spirits be ſo far rapt and drawn into conſent, as to work ſtrange effects,

fects, not only upon their own, but upon separate and distant Bodies: Now by this Hylarchical principle or Plastick nature, so many of the vital motions of the Body may be kept in play as shall render it as fit and convenient for the Inhabitation of the Soul at its return, as it was when she dislodged and separated from it.

II In answer to the second particular it may be said, that it is possible the Soul may be rapt from this Terrestrial Body, and carried to remote and distant places, from whence she may make a Postliminial return, by either of these two ways: 1. From a vehement affection or deep imagination piercing into the very lowest of her Powers. 2. By the assistance and activity of a more potent Spirit.

I While a House is standing whole and entire, the occupier of it may go out and in and still keep the possession; but when it is either thrown down and broken by an external violence, or falls to pieces through the rottenness and consumption of its parts,

parts, he muſt lye in the ſtreets, if he cannot get another dwelling: Such is the condition of the Soul in reſpect of the Body, whoſe principal parts in which conſiſt the ſafety of the whole being corrupted, ſhe haſtes away, never to return till it be rebuilt; But while they remain firm and ſafe, ſhe may be carried out by ſtrong and powerful affections, and re-enter and dwell there as before. Nor is any Deſire or Velleity whereby many will ſay they would ſain go out of their Bodies to ſome diſtant place, though without any more potent affection than to try the experiment, enough to cauſe a ſeparation, but it muſt be ſo ſtrong and vehement, and ſo far imprint it ſelf upon the imagination, as to reach that Plaftick Faculty by which the Soul is connected to the Body, and theſe cords being looſened and untied, ſhe may without any difficulty paſs into the open Air.

And he that conſiders the ſtrange and wonderful effects of Imagination even upon theſe our Earthly Tene-ments, will have no reaſon to doubt

but the same Power may extend to a Temporary disjunction of the Soul from the Body. Common experience shows how the *Pica* or longing of a pregnant Woman will by a keen Fancy stamp and impress the character of the thing so passionately desired upon the Child in her womb. I will not take upon me to maintain the truth of all those strange effects attributed to the strength of Imagination by *Fienus*, *Cornelius Agrippa* and others; though I must confess so much is said by them as to matter of Fact, as may satisfy a free and unprejudicated mind, that the power of Imagination even upon these gross and unwieldy Bodies is much greater and more notable than is by many supposed.

Cornel. Agripp. de Occult. Phil.  
l. 1. c. 64.  
Del-Rio  
Disquisit.  
Magick.  
Gader.  
Doctr. Ari.  
& Plat.

But if any one shall so far distrust the truth of such stories as to rank them among *Legendary Fables*, let him consider what other could be *Jacobs* intent in that device of his in placing pilled and straked Rods before the flocks at the watering-places, but only to heighten and invigorate the Imaginative Faculty of the Ewes at the time of Conception. Now

-Gen 30.  
37-42

Now that this hath actually happened, namely that the Soul hath been carried from the Body, and after ſome time returned again, the relations of diſinterreſted perſons would induce us to believe. And it is very probable that upon a due ſearch into the Cauſes and Natureſ of things, it may not ſeem incredible what *Cardan* relates of himſelf, that he could when he pleaſed fall into this *ἀπαρτησία*, Diſjunction or Abreption of his Soul from his Body. A thing which is credibly reported of the *Lappians*, who lying as it were in a Trance for ſome hours, will give a perfect account of affairs at three hundred miles diſtance, and by ſome evident token give aſſurance of their being in ſuch places. To which if we ſhould add the ſtory of *Phareus Pamphylius* recorded by *Plato*; of *Hermotimus Elazomenius* by *Pliny*, and of *Solens* by *Plutarch*, it will at leaſt aſſure us, that grave and wiſe Perſons, did not think ſuch an *ἀπαρτησία* as is here contended for to be altogether a thing ſo monſtrous and incredible.

The

a

The other way whereby a Soul may be withdrawn from the Body and brought back again, is by the efficiency and activity of a more powerful Spirit. And hitherto some learned men refer that of *Ezek. 37. 1.* *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley -----* And though *S. Paul* deliver it doubtfully, as not knowing whether he was *in the body*, or *out of the body* when he was rapt into the third Heaven, yet so much at least may be gathered from the Apostles words, that in his judgment such an *ἀσπασία* or Disjunction of the Soul from the Body without ensuing Death was possible. To this head may likewise be referred the detestable and nefarious Conventions of Witches with wicked Spirits; those officious *Demons* loosening the Continuity or *Vinculum* between Soul and Body, by which means they pass freely and securely to the general *Rendezvous*. But here I would not so be understood as if I thought that Witches did never bodily assist at the  
 perfor-

— 2 Cor. 12.  
 2, 3



performance of their Hellish Rites, but only that ſometimes they may be preſent at them, when their Bodies are at home; perhaps among other reaſons, that they may act with more ſafety and ſecurity, and the better preſerve their necks from the halter. And though theſe diſcoveries are in a great meaſure owing to the confeſſions of Witches, yet when theſe confeſſions are voluntary and unconſtrained by any Racks or Torments, and proceed from perſons of perfect health of Body, and no way diſturbed in their Rational Faculties, it is too open and pitiful a ſham to aſcribe them to the effects of Dotage and Melancholy; ſince upon the ſame grounds it may be affirmed, that the ſobereſt actions of our lives are but dreams; and all Hiſtories paſt, and preſent relations of matters of Fact (eſpecially if they refer never ſo little to the Being of Spirits) may be concluded by an *Atheiſtical Foppe* to be no other than melancholick deluſions.

## OBJECTION II.

*That these Airy Spirits are too remote,  
and of a Nature too sublime to have  
any Communication with Mortals.*

17 13.

TO this it is replied, 1. That those who are at the furthest distance from us never exceed or go beyond the Regions of the Air, being fetter'd and chained within the Atmosphere of the Earth by that Divine *Nemesis* that casts them thither; and here the grand Prince of Darkness hath seated his Throne, and from hence casting his envious eyes upon Earth, like a Vultur, descends wherever he spies his prey. Nor will the sublimity of their Nature be a sufficient security to frail Mortals from their revenge and malice, since lust and ambition balk no employments, but will undertake the most sordid offices to compass their desired Ends. And that state-ly Apostate who once disdained not to insinuate and couch himself in the winding Spires of a hateful Serpent,  
the

the better to allure and deceive the innocent credulity of *Eve*, we have no reason to think that to gratifie his revenge and luſt, he will abhor the ſociety of a Witch.

2. It is affirmed that there have been perſons bodily acted and poſſeſſed by evil Spirits: which is not only atteſted by the many relations of the *δαμονιζόμενοι*, *Demoniacks*, that is, men poſſeſſed with Devils, or infeſted by them, recorded in the holy Scriptures in our Saviours time, but confirmed by later Writers of unexceptionable credit and veracity, that it were a perfect piece of impudence to go about to deny and out-face them. And I do not doubt but a curious Obſervator may find ſome freſh inſtances even in our own Times; But this hankering after the bare Mechanical cauſes of things, and not acknowledging any higher principle than Matter and Motion in the Univerſe, the very dregs of Atheiſm, hath caſt ſo much duſt into ſome mens eyes, that thoſe effects which really proceed from the Activity and Energy of Incorporeal Beings,

ings, are by them ascribed to Frenzy and madness, or some other Bodily disease. Though it be true which is asserted by a very learned Author of our own, that the *Jews* in our Saviour's time, as they did not suppose all Mad-men to be *Demoniacks*, so neither all *Demoniacks* Mad-men; we reading of Devils cast out from others besides Mad-men; and of a Woman which had a Spirit of *infirmity* only, and was bowed together, and could not lift up her self, which is said by our Saviour *Christ* to have been *bound by Satan*.

To which purpose this learned person gives a notable instance of a Demoniackal possession out of *Fernelius*, a very experienced Physician, who was an eye-witness thereof: A young man of a Noble Family, who was strangely convulsed in his Body, having sometimes one member, and sometimes another, violently agitated, infomuch that four several persons were scarcely able to hold him; and this at first without any distemper in his head, or crazedness in his brain. To whom *Fernelius*, with  
other

other ſkilful Phyſicians being called,  
 applied all manner of remedies;  
 Blifters, Purgations, Cupping-glaſ-  
 ſes, Fomentations, Unctions, Plai-  
 ſters and ſtrengthening Medicines;  
 but all in vain. The reaſon where-  
 of is thus given by the ſame Ferneli-  
 us, *Quoniam omnes longe aberamus*,  
 &c. i. e. Becauſe we were all far  
 from the knowledge of the Truth.  
 For in the third Month it was firſt  
 plainly diſcovered to us, that it was  
 a certain *Demon*, who was the Au-  
 thor of all this miſchief. He maniſeſt-  
 ing himſelf by his ſpeech, and by  
 unuſual words both in *Greek* and *La-  
 tin* (though the Patient were alto-  
 gether ignorant of the *Greek*  
*Tongue*) and by his revealing many  
 of the ſecrets of thoſe who ſtood by,  
 eſpecially of the Phyſicians, whom  
 alſo he derided for tormenting the  
 Patient in that manner with their  
 fruſtraneous Remedies.

By which it is apparent, that nei-  
 ther the fancied remoteneſs and di-  
 ſtance, nor yet the ſublimity of their  
 natures is any bar to theſe wicked  
 Spirits from having Communication  
 with

+ Nye's  
 natur. &  
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 relig.  
 213-215  
 Ludworth's  
 True Noble  
 Medical System.  
 704 705.  
 More. An. li.  
 agt A. M. 1740  
 B. 3. c. 5. n. 6

with us Mortals, and that this Objection is vainly urged against the Being of Witches.

3. But to give it all the strength that may be, it is further answered, that it is not necessary to suppose the Grandees of the Airy Principality to trade with Witches, but that the  
 † Souls of extremely wicked persons  
 after their release from the Body  
 may do those feats. For whether  
 we suppose that such as in this life  
 have incorporated themselves into  
 the Dark Society by all manner of  
 villanous and flagitious actions, are,  
 when loosened by Death from their  
 Terrestrial Bodies, the Vassals and  
 Slaves of those crafty *Demons*, whose  
 cursed inspirations and counsels they  
 so eagerly followed, and so by them  
 are employed in these abominable  
 offices; Or whether the proclivity  
 of their own Natures to all enormous  
 wickedness, may not induce them  
 to attempt Familiarity and Society  
 with Sorcerers and Witches, espe-  
 cially since those radicated and con-  
 firmed habits of Vice contracted in  
 this life are rather heightned and in-  
 creased

† Dr more  
 71614  
 425  
 C. W. O. R. H.  
 Jm. J. L. C.  
 J. W. S. P.  
 p 703. p. 111.

creased than any way diminished or abated by the releasement from the flesh, and consequently it may be accounted by them a<sup>t</sup> pleasant sport and pastime to tempt and inveigle such desolate and forlorn Mortals: Either of these ways are sufficient to beget a probability, that those *Familiars* of Witches to whom they have linked themselves, may be no other than humane Souls deeply sunk and drowned in wickedness.

+ Dr more  
Discourt.  
14. p 425.

### OBJECTION III.

*That it supposes Witches by the help of evil Spirits may do real Miracles.*

*Answ.* **T**Hat the Poets of old have ascribed strange and incredible things to the power of Magick and Sorcery is plain: *Virgil* introduces *Dido* speaking thus to her Sister *Anna*:

*Æneid. 4.*

*Hinc mihi Massyla Gentis monstrata  
Sacerdos,  
Hæc se carminibus promittit solvere  
Mentes,*

G

*Sistere*

## A Discourse of the Polity

*Sistere aquam fluviis, & flumina ver-  
tere retrò,  
Nocturnosque ciet manes, mugire vi-  
debis  
Sub pedibus terram, & descendere  
montibus ornos.*

And the Witch in *Ovid* boasts that  
she can perform as much ;

*Metam.* *Cum volui, ripis ipsis mirantibus, am-  
nes  
In fontes rediêre suos, concussaue sisto,  
Stantia concutio cantu freta, nubila  
pello,  
Nihilâque induco, ventos abigôque  
vocôque,  
Vipereas rumpo verbis & carmine fan-  
ces,  
Vivâque saxa, suâ convulsâque robora  
terrâ,  
Et silvas moveo, jubeoque tremiscere  
montes,  
Et mugire solum, manesque exire se-  
pulchris.*

*C.D.1.8.  
c.18.*

But notwithstanding the extravagant  
fancies of Poets, *S. Austin* a grave  
and learned writer gives so much  
credit



credit to that of *Virgil* [ *Eclog.* 8. ]

*Atque ſaras aliò vidi traducere meſſes,*

of the transportation of whole fields of Corn by the power of Witchcraft, that from the Authority of *Tully* ( he ſays ) it was recorded in the twelve Tables of *Rome's* ancient Laws, and a puniſhment proclaimed for all ſuch as uſed it. And *Apuleius* when accuſed of Magick before *Claudius Maximus* Prefect of *Africa*, ſeriouſly urges the Laws of the twelve Tables againſt Witchcraft in his defence, and ſays that Magick was there forbid, *propter incredundas frugum illecebras*, by reaſon of the incredible bewitching of Corn. And whereas a late Author brings in *Seneca* reproving the credulous ſimplicity of elder Times in the framing thoſe Laws, in theſe words of his ; *Et apud nos in lege Duodecim Tabularum cavetur, ne quis alienas fruges excantaret ; rudis adhuc Antiquitas credebat, & attrahi imbres cantibus & repelli, quorum nihil poſſe fieri tam palam eſt, ut ejus rei cauſa nullius*

*Apolog.*

*Nat. Quæſt. l. 4.*

L. 18.

*Philosophi Schola intranda sit.* It is certain that the opinion of *Seneca* signifies little in this case, he being no better than a *Cosmo-plastick* Atheist, *i. e.* he made a certain Plastick or Spermatick nature, devoid of all Animality or conscious Intellectuality, to be the highest Principle in the Universe. And though *Pliny* were alike Atheistical, yet he relates as matter of Fact, that *Vellius Marcellus*, *Nero's* Harbinger, had an Olive-yard in the *Maruncine* fields, that removed quite over the highway, and that whole Farms went out of their places, and seated themselves elsewhere.

Now though I am as far from giving credit to Poetical fictions as any, and do as little believe that a Magician can cause the Moon to descend from Heaven, as that *Mahomet* once brought her into his sleeve, or that the charms of a Sorceress can make the world torpid & benumm'd, stop the motion of the Earth, bring a paleness over the Stars, or turn Day into Night; yet I see no reason that should move me to think that a  
Magician

Magician or Sorcerer by the aſſiſtance of wicked *Demons* cannot work a real Miracle, but that all <sup>below</sup> thoſe ſupernatural effects which they are at any time the cauſes of ſhould be mere Juggles and Impoſtures. For certainly the Miracles wrought by the *Egyptian* Sorcerers <sup>above, &</sup> were aſtrically ſuch as to the truth of <sup>tp 53.</sup> them, as thoſe wrought by *Moses*; here only lies the difference, that *Moses* his Rod devoured theirs: and the Miracles produced by him were greater, and of a higher nature, as well as more numerous than theirs, which was a ſufficient evidence, that they proceeded from God, and were not done by the Powers of Darkneſs: And the Magicians themſelves confeſſed as much; for when they ſaw their power tranſcended, they freely acknowledged the Preſence of <sup>p 53.</sup> God in the Miracles of *Moses*.

And if it be alledged here, that by this means there will be no way left to diſcriminate between Divine and Demoniſſical Miracles, and that we are as much obliged to believe the Miracles of that *Archimago, Apolloni-*

in *Tyanæus*, as those of our Saviour and his Apostles, it may be replied, that

L. 2. That pious and learned Father *Origen* in his Book against *Celsus* gives us a double Test to try and examine Miracles by :

1. From the life and manners of the person that performs them ; As if he be of an innocent and virtuous life and conversation, and that his behaviour and deportment do not contradict any of the plain principles of Morality, which are legibly engraven in the breasts of all mankind.

L. 3. 2. From the effects of the Miracles themselves ; whether they be for the good and advantage of men, and tend to the suppression of Iniquity and Vice, and begetting a true faith in God. Therefore the Father arguing against the fabulous Miracles of *Aristeus*, he tells *Celsus* that he cannot produce any profit or good that ever came to mankind by those supposed Miracles. Whereas the Miracles of *Christ* and his Apostles were not only for the good and advantage of particular persons, but  
of

of the whole world ; God thereby recommending an Heavenly Doctrine which ſhould heal the diſordered and diſtemper'd minds of men, and correct and amend their manners, reſtoring decayed Righteouſneſs, and bringing them from the Tyrannous Kingdom of Satan to the meek and holy Government of his Son *Jeſus*.

Which gives us not only ſecurity enough from being impoſed upon by the falſe Miracles of Magicians, that are wrought for corrupt ends and deſigns, but likewise ſets us in a mean between Atheiſtical Incredulity that believes nothing, and the over-ſond Credulity of others, that give credit to every thing that is reported of Necromantick Sorcerers. Following herein the ſingular modeſty of *Plutarch*, who ſpeaking of miraculous things related by many, concludes, that *for ſuch matters it is dangerous to give too much credit to them, as alſo to diſcredit them too much.*

*In Vit. Camilli.*

## OBJECTION IV.

*That it gives evil Spirits and Witches too great and exorbitant a power over mankind, in that it supposes that these wicked Dæmons may afflict the Bodies of others with divers diseases and torments, that they may raise Thunders, Storms and Tempests, killing Cattel and spoiling the Fruits of the Earth, and many such like pernicious and destructive things, and all this at the desire and request of a Magician or Witch.*

*Ans.* **T**HIS Objection to weak and impotent minds may seem to carry a great force with it, but to a Judgment devoid of Prepossession and Prejudice, it will appear but like an ill planted Ordnance that makes indeed a great noise, but never hits the Fort its murtherous load aimed at; as will be very manifest by these several and distinct replies.

1. That there is a superior Providence that keeps evil Spirits within certain bounds and limits, till men  
by

by ſuch wicked practices tamper with them, and call them to a nearer familiarity and ſociety. For notwithstanding this *Damonarches*, the Head and Prince of Devils, ſeem to have the Aerial Regions aſſigned to him as his Kingdom ( whence he is called the Prince of the Power of the Air ) yet is not this Power infinite and unlimited, but reſtrained and curbed by the Kingdom of Light, that is, by thoſe Holy Angels who never revolted from the Government of Heaven, and whom God has made to preſide over thoſe Apoſtate Legions. Now though the malice of theſe accuſed Spirits be infinite, and their thirſt and deſire to deface and ſpoil the fair and irreprehenſible beauty of the works of Gods hands unlimited; yet are they perpetually under the inſpection of higher and nobler Beings, who carefully preſerve thoſe ſevere Laws and reſtraints Divine Providence hath put upon them, at which though their untamed hearts ſwell with diſdain and rage, yet can they not flye from. And ſo much was confeſſed  
by

9th. 2. 2

by the Oracle of *Apollo*, that the *Demons* who with an unwearied diligence range over Earth and Sea, ----- *Δαίμονας ὑπὸ μαρτυρίᾳ θεοῦ* are subdued and conquered by a Divine scourge. But when men either through a fond curiosity, or to gratifie their wicked Lusts and Passions, shall hanker after a more intimate Familiarity, and begin to tamper with these *Demons*, they willingly and readily offer themselves, for no other end but to beguile and ensnare, and at last ruine and destroy those who deserting Divine Providence had their recourse to them.

2. That this Providence secures mankind from general outrages and devastations by evil Spirits. So that it is not in the power of the Kingdom of Darkness to depopulate the Earth, by offering violence to the inhabitants of it; nor can they deluge the world, thereby to destroy Man and Beast; they cannot alter the fixed and established Laws of the Universe, nor invert the seasons of the year. For there is a chain of Government that runs down from  
God



God the Supreme Monarch, whose bright and piercing eyes look through all that he has made, to the lowest degree of the Creation; and there are *Presidential* Angels of Empires and Kingdoms, and such as under them have the Tutelage of private Families, and lastly every mans particular Guardian *Genius*: Nor is the inanimate or material world left to blind Chance or Fortune, but there are likewise mighty and potent Spirits to whom is committed the guidance and care of the fluctuating and uncertain motions of it, and by their ministry Fire and Vapour, Storms and Tempests, Snow and Hail, Heat and Cold are all kept within such bounds and limits, as are most serviceable to the ends of Providence; They take care of the variety of seasons, and superintend the Tillage and Fruits of the Earth; upon which account *Origen* calls them ἀόρατοι γάμοι, *invisible Husbandmen*. So that all affairs and things being under the inspection and government of these Incorporeal Beings, the power of the Dark Kingdom,

*Contr.  
Celsus.  
l.8.p.398.*

dom, and its Agents is under a strict confinement and restraint, and they cannot bring a general mischief upon the world without a special permission of a superior Providence.

3. That the exploits of wicked Spirits upon particular persons may be permitted for diverse good causes and reasons. As 1. To humble them for some sin; as in the case of those grievous and notorious sinners in the Apostolical time, who were delivered up to Satan, it is said, they were vexed and tormented by bodily pains and diseases inflicted by those evil Spirits, and that to bring them to a sincere repentance and reformation of their Errors. But without any such judicial proceeding, this envious Explorator or searcher for faults, when in his walk or ranging to and fro upon the Earth, he meets with a Christian professor, or pious person fallen into sin, then he is said, ἐξαιτήσασθαι, (as in the case of *S. Peter*, *Luke* 22. 31.) to require him of God, demands to have him delivered up to him (for every sin gives the Devil a more

more or leſs right and claim ) as to a Liſtor or Executioner, σιδοςας, to liſt and ſhake him terribly, ſometimes by real poſſeſſions or otherwiſe bodily infeſtations, and the crafty Spirit may at the ſame time gratifie the impotent revenge of an accuſed Hag. To this purpoſe it is obſervable what Doctor Hammond *Annot. in 1 Cor. 5. 5.* recites out of the *Hieruſalem Targum* on Gen. 2. 14. ſuppoſed to be ſaid to the Serpent by God, *Cum filii mulieris praecepta legis deſeruerint, nec mandata obſervaverint, tu (i. e. the Serpent) firmus eris, & percutiens eos in calcaneo eorum agitudine afficies; When the children of the woman ſhall forſake the commandments of the law, thou ſhalt be ſtrong, and ſhalt ſtrike them on the heel, and inflict ſickneſs upon them.* 2. To try their faith and patience, as in the caſe of Job, upon whom the envious Tempter laid ſore afflictions to baſtle (if he could) his faith in the Divine Goodneſs. And *Lactantius* notes, *L. 2. c. 15.* that theſe impure Demons inſinuant ſe corporibus hominum & occultè in viſceribus operti, valetudinem vitiant, morbos

*morbos citant, somniis animos terrent, mentes furoribus quatunt, ut homines his malis cogant ad eorum auxilia decurrere, i. e. insinuate themselves into the bodies of men, and lying hid in their bowels, annoy their health, raise diseases, terrifie their minds with dreams, and shake them with madness, that they may compel them by these mischiefs to flye to them for help. But* Origen says expressly, that there are *δαίμονες δῆμοις*, <sup>†</sup> certain Demons which may be called the publick Lictors or Officers, which have at certain times a power committed to them to inflict Famines, Droughts and Pestilences, either for the conversion of men from sin and vice, or for the trial of their Faith, Patience and Constancy.

Contr. Cels.  
l. 8. p. 398.  
† p. 20.

\* Haimon  
Confu. 63.

De Opific.  
Dei, c. 20.

And how consistent it is with Divine Providence, and agreeable with the wisdom and goodness of God to suffer these fallacious Spirits to vex and disquiet mankind, is elegantly pursued by the forecited *Lactantius*, viz. That this diversity contains the Grand secret of the world. For this is it that makes Virtue, which without  
this

this would be ſo far from being, that it would not ſo much as appear; for-  
aſmuch as Virtue cannot be, unleſſ  
there be ſome Rival in the overcoming  
of whom it may exert and ſhew its  
ſtrength. For as victory cannot be  
gained without a fight, neither can  
Virtue conſiſt without an Enemy. Since  
then God has given Virtue to man, he  
hath likewiſe on the contrary appointed  
him an Enemy, leſt Virtue languiſhing  
in idleneſſ ſhould loſe its Nature.  
Whoſe very Reaſon lies in this, That it  
may be confirmed and ſtrengthened by  
being ſhaken and enfeebled; nor can it  
any other way arrive to the higheſt  
pitch, unleſſ being always toſt by a  
detruding hand, it found its ſafety in  
a conſtant courſe of contending. For  
God would not have man attain Im-  
mortal Bleſſedneſſ by eaſineſſ and ſoft-  
neſſ. He therefore being about to give  
Virtue, gave an Enemy firſt, who  
ſhould inſtil Luſts and Vices into the  
minds of men; who ſhould be the Au-  
thor of errors, and the contriver of all  
miſchiefs; that whereas God calls man  
to Life, he on the contrary ſhould hale  
and lead them unto Death. He it is  
that

that allures or deceives them that endeavour after the Truth; or if he cannot effect it by deceitful stratagems, he assumes greater courage, and attempts to weaken the vigour and activity of the highest proficients; and thus by execrable and nefarious means he torments and kills; and yet as he overthrows many, so is he by many overthrown, and when he is foiled departs and goes away.

+p118

4. That it is possible for the Soul to arise to such a height, and become so Divine, that no Witchcraft or evil Demons can have any power upon the Body.

When the Bodily life is too far invigorated and awakened, and draws the Intellect the flower and summity of the Soul into a Conspiracy with it, then are we subject and obnoxious to Magical assaults. For Magick or Sorcery being founded only in this lower or Mundane Spirit, he that makes it his business to be freed and released from all its Blandishments and flattering Devocations, and endeavours wholly to withdraw himself from the love of Corporeity and too  
near

near a Sympathy with the frail flesh, he by it enkindles such a Divine principle, as lifts him up above the fate of this Inferior world, and adorns his mind with such an awful Majesty, that beats back all Inchantments, and makes the Infernal Fiends tremble at his presence, hating those vigorous beams of light which are so contrary and repugnant to their dark Natures. And in this is clearly fulfilled what the *Aramitick* Sorcerer spake, that there is *no Inchantment or Divination against Israel*, that is, such who are established in a Principle above the world, and in whose Souls the All-powerful life of God is firmly radicated and fixed, who are indeed the true and perfect *Israel*: ἰσθὲς γὰρ ἰσθὲν δύναται ἔτε δαιμόνων ἔτε θεῶν πρὸς μίαν ἀκτίνα τοῦ Θεοῦ. i. e. for neither *Astral Spirit* nor *Angel* can prevail against one Ray of the Deity, as *Æsculapius* writes to King *Ammon*. And how far successful in this very case this holy Contention of conquering the Bodily life, and setting free the mind from the bondage and toils of the flesh may be,

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is

Num. 23. 23

*De Vit.  
Plot.*

*L. 2. c. 16.*

is evident in *Plotinus*, whose Soul (as *Porphry* relates) was come to that high and noble Temper, that he did not only keep off Magical assaults from himself, but retorted them upon his Enemy *Olympius*, which *Olympius* himself, who practised against him, did confess to be from the exalted power of his Soul. So true is that which *Lactantius* cites from *Hermes*, that those who have the true knowledge of God, are not only safe from the assaults of the Devil, but from Fate it self, *μία φυλακή ἑσώτεια*, &c. The only safe custody is Godliness; for neither evil Demon nor Fate can take hold of a pious man; for God extricates and delivers the holy Person from all evil.



OBJECTION V.

*That it is very ridiculous to imagine, that Devils ( though never ſo foul and unclean ) ſhould delight in ſucking the Bloud of theſe accuſed Hags.*

*Anſw.* **H**OW ridiculous ſoever this may ſeem to an Objector, that perhaps would willingly turn all things related of Spirits, whether good or bad, into *Ridicule*; yet as the frequent and conſtant Confessions of theſe deſpicable Creatures have made it unqueſtionable matter of Fact, ſo thoſe who have ſearched more narrowly into the nature and extraordinary degeneracy of theſe courſe and foul Spirits, ſuppoſe they have reaſon to believe that a *Dæmon's* ſucking the Bloud of a Witch is no ſuch ſtrange and unaccountable *Phænomenon*. And perhaps if the ſacred Scriptures had not ſo fully aſſured us, that the Devils whom our Saviour caſt out, entered immediately into the herd of

H 2

Swine,

Psell.

περί

ἐνσπυ.

δαίμ.

Swine, it would have been deemed a thing alike monstrous and incredible; which *Marcus* the Monk in answer to this very instance, tells his *Thrax*, that these *Demons* enter into Brute Animals, not out of any spleen or hatred they bear to them, ἀλλ' ἐφίεμενα ζώωνος θερμότητι, but because they are wonderfully desirous of Animal warmth. For the confederate Spirit, whether of a Nature Humane or Diabolical, must necessarily have a Body proportionable to the grossness and coarseness of its Powers and Faculties, which being so mightily debauched through the excessive prevalency and exorbitancy of the sensual life, cannot act in any other Vehicle but what is drawn from the clammy and caliginous parts of the Air; which Bodies in this agree with ours, in that they have their ἀπορραϊαί, *Effluvia*, and exhale and wear away by a continual deflux of Particles, and therefore require some Nutriment to supply the place of the fugacious Atoms, which is done by sucking the Bloud and Spirits of these forlorn wretches.

And

And that this was the Opinion of the wiſeſt and beſt Philoſophers among the *Greeks*, that evil *Demons* were extremely delighted with the Bloud and Nidours of Sacrifices, as being a reſreſhment and nourishment to their Vaporouſ Bodies, appears from what *Celfus* writes; *xph* 38, &c. *Orig* l. 8. We ought to give credit to wiſe men, who affirm, that moſt of theſe lower and circumterraneous *Demons*, are delighted with Geniture, Bloud and Nidour, and ſuch like things, and much gratified therewith. And *Origen* agrees with him fully in this point, and tells us, that the Devils were not only delighted with the Idolatry of the *Pagans* in their Sacrifices, but alſo ἀνὰ τῶν θυσιῶν ἀναβυμιάσσει, &c. *L. 7. p. 334* that their very Bodies were nourished by the Vapours and Fumes ariſing from them, and that theſe evil *Demons* therefore did, as it were, delicate and Epicurize in them. To this purpoſe the ſame Father makes mention of a certain *Pythagorean*, who wrote of the Myſterious and Recondite ſenſe of *Homer*; That *Chryſes* words to *Apollo*, and his Immiſſion of a Pe-

+ *Celfus* ſays  
of *Origen*  
in things ſpi-  
ritual &c.  
ſanguis ci-  
ſus lacrimarum  
maimonides  
et Nachman  
ap. Eudorick  
L. 7. p. 334  
True notion  
of &c. ſup-  
per. fine. in  
p. 35, 36 fol.

*Ibid.*

silence upon the Grecians teach us, *ὅτι ἠπίσταντο Ὀυμπῶν πορνῆς τινὰς δαίμονας*, &c. that Homer did believe there were certain evil Demons, who took pleasure in Fumes and Nidours of Sacrifices, and that they were ready as a reward to gratifie the Sacrificants with the destruction of any person, if they so desired it. Which by the way may give some satisfaction to those importunate Inquirers, why the Possessions and Vexations of men by evil Demons should be wrought upon the desire of a Witch? viz. to gratifie her revenge as a reward for the pleasure the wicked Fiend reaped from such vile and damnable Commerce with her Body.

Nor was this a singular Fancy of Origen, for Athenagoras, a Christian Philosopher writes the very same, *δαίμονες πρὸς τὰ ἱερῆα*, &c. i. e. The  
 Disc. 14 *by more Demons assist at the Sacrifices, being allured and brought down by the bloud*  
 p 427. *which they greedily take in. And again, οἱ περὶ τὴν ἄλυσιν δαίμονες* ---- the material Demons do strangely gluttonize upon the Nidours and Bloud of Sacrifices. Which they suck in not  
 with

with their mouths, but as *Marcus* in *Pſellus*, who had formerly been initiated in the Diabolical Myſteries, *ὄντες σπόγγαι καὶ ὀσπιδέσμεα*, as ſponges and teſtaceous Fiſhes. And no doubt but thoſe impure Devils may take as much pleaſure in ſucking the warm Blood of Men or Beaſts, as a chearful and healthy conſtitution in drawing in the refreshing gales of pure and ſincere Air. Perhaps, it may be a Rile, in contracting. See p. 58. *glanvill of witcher. 75*

*to may the eating together. See End worth  
from notion of 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

C H A P. V I I I.

*Inferences drawn from the foregoing Treatiſe.*

**H**AVING now diſpatched the moſt material Objections againſt the opinion of Witchcraft, I now come to the laſt part of my deſign, which is to draw ſome Practical Concluſions from this whole Diſcourſe in reference to the conduct of mens lives and manners; And

*A Discourse of the Polity*

First, since we have so clear a discovery of the Powers of Darknes, whose united and combined Forces are so potent and terrible in opposing the growth of sincere Piety and Religion, we should be strong in God, and courageously resist them, being *stedfast in the Faith*.

Divine Providence having placed us in this lower World, where we are surrounded with Enemies, designs not by this, our ruine and undoing, but that our contest should end in Victory, and our warfare crowned at last with Immortal Glory and Felicity. Wherefore though our Enemies are tall and mighty Gyants, and from the reason of their Natures have many advantages over frail Flesh and Bloud; yet such is the Constitution of things, and such the Arms we are furnished withal for the Combate, that as *David* through a great Faith and Confidence in the Divine Assistance, prevailed over the mighty Champion of the *Philistines* with a Sling and a Stone; so by a firm Trust reposed in the same Aid, we may overthrow  
and

and become Victorious over all the Infernal Powers that deſie the Armies of the God of *Iſrael*.

Here therefore lies the Field of Gallantry and Honour, here are the *Olympia* of the Soul, wherein ſhe ſtrives and wrestles, not with Fleſh and Bloud, but with the ſtrong and ſubtle Forces of Hell and Darkneſs, not for a Garland of Flowers, but for Wreaths of Immarceſſible Glory. Take heart then O Man, and like an invincible Champion of the Holy *Jeſus*, fight the good fight of Faith; Be true and ſincere to thy beſt Hopes and Interests, by a perfect Eradication of all thy Exorbitant luſts and corruptions, and by a ſtrong Faith and profound Humility form the living Image of God within thee. Then ſhall thy Soul with joy and triumph be liſted up above the perplexed Fate of this Inferior World, and be able to reſreſs and extinguish the Incantations and Allurements of the Mundane Spirit through the might and power of a Divine Principle. Nor ſhall the ſubtle Plots and Machinations of the Powers of Darkneſs,  
and

and the Conspiracies of Hell be able to defeat those watchful Armies of Light with which thou art guarded. Act generously and becoming not only the nature of a man, but a faithful Disciple of the Son of God; and behold those numerous Troops of Angels, which (though invisible to our weak and bodily eyes) perpetually surround and encompass the servants of the living God. The Blessed *Jesuc*, who in the days of his flesh by his Sovereign Command ejected Legions of Infernal Spirits out of their usurped Holds in the Bodies of men, and by his glorious Resurrection cast down the Prince of Darkness from his unjust Empire and Dominion in the World, maintains the same Righteous Cause still, and carries on a successful War against those Apostate Spirits, in which whosoever will persevere with courage and resolution, shall at the last reap the joyous Fruits of his Victory and Patience, and receive from the hands of the glorious King of Righteousness a Beautiful and Immortal Crown of life and blessedness.

Secondly,



Secondly, We learn not to ſpeak evil of Angels. For he who is now the Head and Prince of the Dark Kingdom, is ſuppoſed by moſt Divines to have been once the higheſt in Dignity and Power of the whole Angelick Order; and though reflecting upon his State and Grandeur, and finding himſelf the chief-eſt of the works of Gods hands, in the haughty pride of his heart he aſpired to an equality with God, and was thereby caſt down into theſe Aereal Regions, yet is he ſtill a very formidable and tremendous Power, not to be blaſphemed or ſpoke evil of, but to be reſiſted by all thoſe ways and means which God in his holy Word hath propounded to us. It is S. *Anſtin* his opinion, that what *C.D.L.11.* is ſpoken of the King of *Babylon*, by *C.15.* the Prophet *Eſay*, may prefigure or *Chap.14.* allude to this mighty Prince of the Dark Legions: *How art thou fallen 12 -*  
*from Heaven O Lucifer ſon of the*  
*morning ! For thou haſt ſaid in thine 13 -*  
*heart, I will aſcend into Heaven, I*  
*will exalt my Throne above the Stars of*  
*God : I will ſit alſo upon the Mount of*  
*non ſuperbe ſede ſanctę dię the*  
*belum aſpernam. Arcturum*  
*fact. ſal. p 192*

- the Congregation, in the sides of the  
- 14 North; I will ascend above the heights  
of the Clouds; I will be like the most  
High. And hitherto he refers the  
description of the Prince of Tyrus by  
- Chap. 28. 13 Ezekiel, Thou hast been in Eden the  
Garden of God; every precious stone  
was thy covering, the Sardius, To-  
paz, and the Diamond, the Beryl, the  
Onyx and the Jasper, the Sapphire, the  
Emerald, and the Carbuncle and Gold:  
the workmanship of thy Tabrets, and of  
thy Pipes was prepared in thee, in the  
- 14 day that thou wast created. Thou art  
the anointed Cherub that covereth, and  
I have set thee so; thou wast upon the  
Holy Mountain of God; thou hast  
walked up and down in the midst of the  
- 15 stones of fire. Thou wast perfect in thy  
ways from the day that thou wast crea-  
ted, till Iniquity was found in thee.  
And if this so high and majestick a  
description in its first and primary  
sense belong to that mighty Angel of  
Darkness, he is not foolishly and  
idly to be scoffed at or blasphemed,  
but according to the sober advice of  
the Author of the Golden Verses,

Τὸς δὲ καταχθονίους σέβει δαίμονας ἔννομα  
ῥέζων,

*i. e.* to be feared as a very powerful and implacable Enemy of mankind, by doing good and justifiable actions, and by persevering in a course of Virtue, which only through the assistance of Divine Goodness, can deliver us from his Rage and Malice.

There is a place of Scripture, which though not much taken notice of by later Divines, yet is very full to this purpose, 2 Pet. 2. 10, 11. *δὲ ξας ἔτρεμυσι βλασφημῶντες*, tremble not when they rail at Glories, or as our Translation renders it, they are not afraid to speak evil of Dignities; whereas Angels which are greater in power and might, bring not a railing Accusation [ or a contumelious Indictment, *βλάσφημον κρίσιν* ] against them before the Lord. Parallel to which is that of S. Jude ver. 8, 9. ----- speak evil of Dignities [ or rail at Glories ] yet Michael the Archangel when contending with the Devil, he disputed about the

*the Body of Moses, durst not bring against him a railing Accusation, but said, The Lord rebuke thee.*

That by [ *dignities* ] here are understood Angels is clear, 1. From the manner of expression, calling them δόξας, *Glories*; a word frequently used in the Old Testament, to express the appearance of Angels: The only difficulty will be why evil Angels should be called δόξας, *Glories*: To which it may be said, that the Devil may properly be looked upon as a δόξα or Dignity, though his Glory be pale and wan, and those once bright and orient colours faded and darkned in his Robes: and the Scriptures represent him as a Prince though it be of Devils. 2. Of other Dominions their Contempt was set down before both in *S. Peter* and *S. Jude*, by the phrase ἀθετοῖσι and καταφρονεῖσι, setting at nought, making nothing of and despising, scornfully behaving themselves towards their Superiors, and so need not be repeated again in these words. 3. That it is to be understood of a contumelious or contemptuous

tuous behaviour towards Angels, is evident from the instance the Apoſtle brings of the contention between *Michael* and the Devil, who though now his Superior, yet durſt not carry himſelf insolently, contemptuously or reproachfully againſt him. All this is ſufficient to let us underſtand, that theſe mighty Principalities are not to be reproached or rail-ed at, but to be left to the juſt and righteous rebukes of Heaven in our conteſts and conflicts with them.

Thirdly, We are fully aſſured, that he who hath God propitious to him, need not fear the malice of evil Spirits. When the ſervant of the Prophet *Eliſha* was in a great fear and conſternation of mind by reaſon of the Armies of the *Syrians* that had ſurrounded his Maſters dwelling, he no ſooner ſaw thoſe inviſible Chariots and Horſes of fire, but his fear abated, and his Spirits returned: And if we had but a firm Faith in the Divine Goodneſs, and made it our buſineſs to propitiate God and aſſert our ſelves under a benigne and favourable Providence by the holineſs  
of

of our lives, we need not fear the numerous Armies and Troops of *Syrians*, those evil *Demons* that assemble and unite themselves for our Ruine and Destruction. For he that loves God has presently the Invisible Guards of Heaven to pitch their Tents about him.

*Lib. 3.*

For, (as *Arnobius* excellently discourses against the *Pagans*) the first and only God is a sufficient Object of Divine veneration; that God (I say) who is the Father and Lord, the Maker and Governour of all things; and in worshipping him, we worship all that is to be worshipped, and adore all that is fit to be adored, and pay our obsequious Venerations to all that require them of us. For since we hold us fast to the Head of Divinity it self, from whom all the Divinity of the most exalted Beings is derived, it were a vain thing to disperse our worship upon many and single persons, especially when we are in great measure ignorant both of their natures and names, and can have no clear knowledge of their numbers. But as in Earthly Kingdoms, when we pay our worship and service to the King himself,

himself, there is no need of offering the same by name to all who are attendants in the Royal Family; forasmuch as whatever Honour belongs to them, is tacitly acknowledged to be comprehended in that done to the King: after the same manner the holy Angels being a Royal Progeny, and deriving their Beings from the first and principal Head of all things, although they receive no worship from us by name, yet know well enough that they are honoured likewise in common with their King. So that when by a strong Faith and the Holiness of our lives we have made God our Friend, the Heavenly Hosts are at the same time reconciled to us, and we are acknowledged by them as members of their society, and they lend us their kind and friendly assistance in countermining the designs of the Dark Kingdom against us. Neither is there any Christian that is ever left to his own naked and solitary Effort in this War with the powers of Hell, but is attended and succoured with a mighty strength, even the Bright Armies and Legions of Heavens Almighty  
I King:

King. This, this is the Power that will at last prevail and subdue all things to it self, and the whole Kingdom of Darknes with all its rebellious Associates shall be plunged into an Everlasting pit of Horror and Confusion.

Fourthly, It concerns us carefully to avoid and mortifie those more refined and Intellectual Vices, such as Pride, Malice, Faction, &c. which link and conjoyn men fast to the Dark Kingdom. For though these sublimated Iniquities, and spiritual Wickednesses are not so much nor frequently taken notice of as the grosser pollutions of the Body, yet are they no less dangerous than the other, as being near a kin to the Diabolical nature. Hell it self is as well a state of Life and Being as a Place; and when the Soul is overrun with hatred and envy, with deep anxiety and cruel despight, she is then really drawn into a living Hell, and the Devils nature perfectly formed in her. There is a certain Magical Sympathy running through this Inferior World, which powerfully attracts



tracts every thing like it ſelf, and ſtrives to aſſimilate and convert it into its own nature; thus every pitiful Vice ſeeks the enlargement of it ſelf by a contagious Affriktion of all capable Subjects; and the Dark or Worldly Spirit is diffuſed far and wide, and pulls and draws by hidden ſtrings all thoſe Beings that are predispoſed to a Cognation and Affinity with it; and thus are mens Souls often ſuck'd in by this Infernal and Powerful Nature before ever they think they are in any danger. Awake then O man from this drowzy and deadly ſtate, and prepare and purge thy heart from all ſuch poiſonous and helliſh Paſſions; Let that univerſal Goodneſs which hath diſtilled its fruitful nature upon all the capacities of things, enlarge and widen thy Soul for a due reception of a Sacred Influence from above; that the holy life of God may revive within thee, which being of a Heavenly Birth and Extraction, will infaillibly carry up the Mind and Spirit to its own Fountain and Original.

*Handwritten:*  
H. W. 1902  
3, 4. p. 62.  
84.

Fifthly, A true survey of the Dark Kingdom and the Powerfulness thereof, cannot but beget in the hearts of all sincere Christians a great chearfulness and firm trust in God's Providence. There are some that think God is best served with a demure look and melancholick countenance, as if the heart and life of Devotion lay in being dull and mopish, and as it were ever despairing of good; whereas this is only an artificial and mechanical thing, or at best a Religion that men have framed and patched together out of their own distempered Constitutions. The *Jews* say that the Spirit of Prophecy will not rest upon a Melancholick man; and the Sacred Writings inform us, that *David's* Harp did sometimes dispossess *Saul* of his dull and Melancholick Devil, intimating surely to us, that God takes the greatest pleasure in a composed and serene Mind, that goes on in a chearful dependence upon that Almighty Providence that encircles all things both in Heaven and Earth.

There

There are ſome Tempers and Conſtitutions of Bodies more adapted and diſpoſed to the Temptations and Assaults of the Devil than others, and conſequently have more need of a due care and inſpection over them. Thus though the moſt luoid Discoveries in Arts and Sciences owe a great deal to a moderate Tincture of Melancholy (whence *Aristotle* obſerves, that ſuch Perſons have in ſome meaſure been Divinely affected in the Prediction of Future Events) yet when this Humour ſhall become ungovernable, and exceed the bounds of Reaſon, clouding all the Intellectual powers of the Soul, in this Dark and horrid Confuſion there is no doubt but evil and degenerate Spirits may inſinuate themſelves, and taking the advantage of this Diſtemper, may produce ſuch effects as no natural account can be given for. But I would not be miſtaken; for it is not for a light and fantaſtick Spirit that I plead, ſince the devouteſt Chriſtian in the higheſt and moſt enravishing chearfulneſs and joy of his Mind, is then moſt

+ Dr  
more  
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K. 3. 615.  
J. S. N  
above p  
96.

composed, grave and serious.† I would only promote the Exhortation of *S. Paul*, that men should *rejoyce in the Lord always*, notwithstanding all the discouragements thrown in their way by the Powers of Darkeness: For this Divine joy and serenity of Mind is the state of Angels, and an Emblem of Heaven, whose bright and clear Mansions are never overspread by any black and dismal Clouds, but a perpetual and youthful Spring, an inexhausted source of pure Joy and Pleasure abides there for ever.

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F I N I S.

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